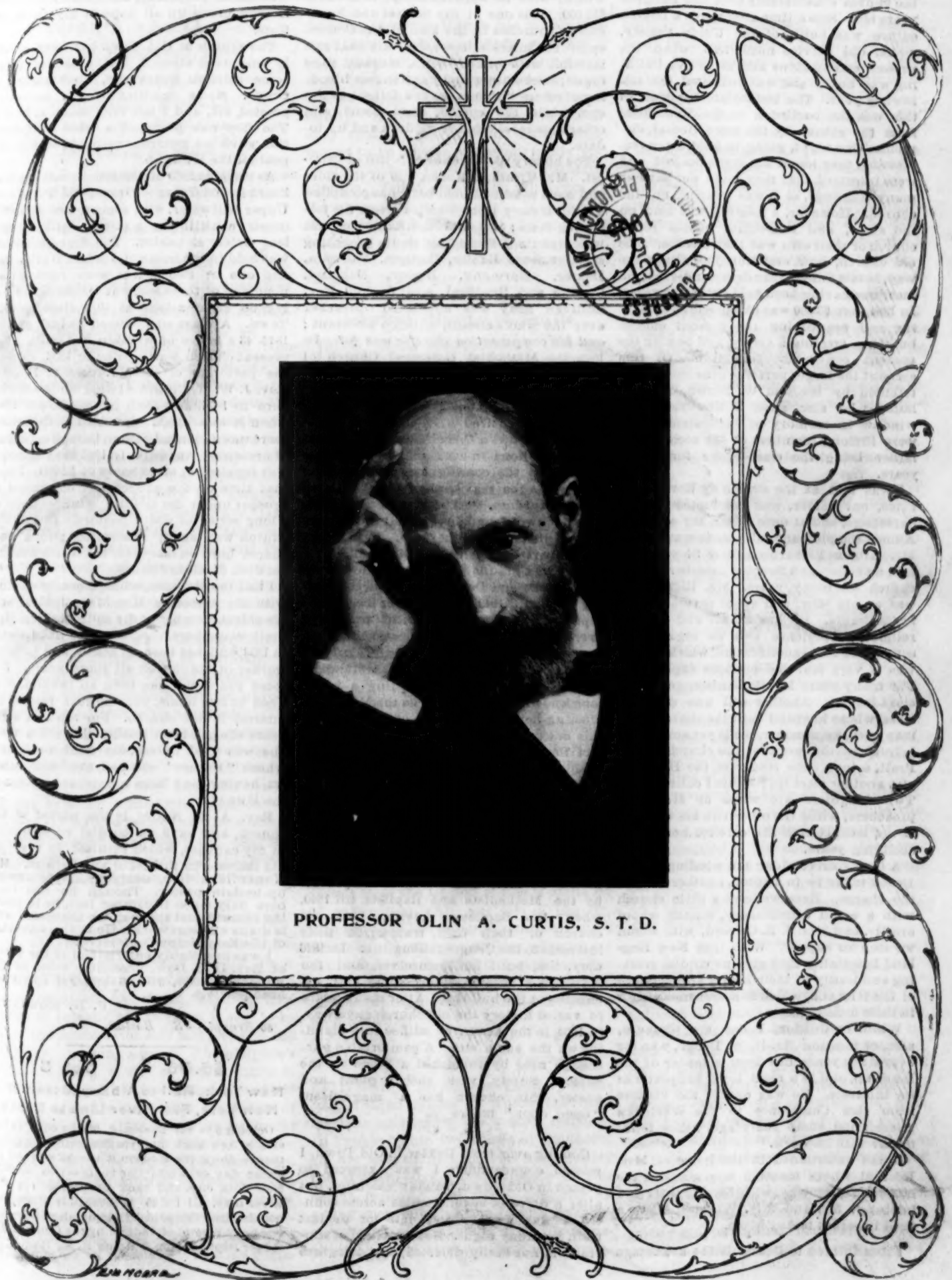


# Zion's Herald

WEDNESDAY, OCTOBER 4, 1905



PROFESSOR OLIN A. CURTIS, S. T. D.

## The Field Secretary's Corner

FROM Corinna I journey on to Clinton. This town was first settled in 1775, and was organized into a plantation, with the name of Hancock, in 1790, but the name was changed to Clinton in 1795, at which time it was made a town. The record states that these early settlers were a God-fearing people, and that soon after the incorporation of the town they organized a Methodist Episcopal Church. This would make the church considerably over one hundred years old. Some time afterwards a church edifice was built, of the Union variety, which did service until 1866, when the present commodious and attractive building was begun and was dedicated the following year. The immediate occasion of this was the exclusion of the Methodists from the church by the more liberal element. One night, going to hold a prayer-meeting, they found the doors locked and were informed that they could not have so many meetings, as it was wearing out the church. However, a meeting was held on the steps, and immediate efforts for a church of their own was the outcome. The old church, now standing just across the way, is fast falling into decay and ruin, no meetings having been held for many years. In 1884 over \$3,000 was expended in enlarging and beautifying the present church building, erecting a vestry, and buying the present convenient parsonage. Of this amount the larger part was generously contributed by William W. Brown, of Portland, who also gave a fine memorial window in memory of his parents, who were lifelong members of the society, his father being the class-leader for many years.

I was met at the station by Rev. J. W. Price, our pastor, and conducted to the parsonage, and at once began my canvass. Among the pleasant calls made was one on Mr. Albion Richardson, now 84 years of age, an active and devoted member of the church for many years. Mr. Richardson was an old '49er, and spent several years in California. He has a clear and definite religious experience both as regards his conversion and sanctification, which to him was a very real and precious experience. For many years Mr. Richardson served as class-leader. Another call was on Mrs. Ross, whose husband built the church. For many years a member, she is yet active and helpful in the work of the church. Mrs. Pratt, a long-time reader of the HERALD, was another elect lady whom I called upon. Two daughters are wives of Methodist preachers, while the other two are workers in the local church and care for her in her declining years.

A lovely drive along the winding Sebasticook takes us to Benton, another part of the charge. Here we have a little church with a small constituency, among whom are Mr. and Mrs. J. B. Colcord, with whom we stop for supper. With true New England hospitality they give us cordial greeting and testify to their hearty appreciation of the HERALD, which is a welcome visitor in their home.

While in Clinton, I had the pleasure, also, of meeting Mr. H. W. Dodge, who for over sixty years has been a reader of the HERALD, and is a most loyal supporter of its interests. He was one of the visitors from this Conference to the Wesleyan Association some years ago, hence is familiar with its work.

I was entertained in the home of Mrs. Ross, of whom mention was made in the last "Corner," who, with her daughter and husband, Mr. and Mrs. Wheeler, made a tired itinerant feel at home.

From Clinton to Dexter is the next stage

of my journey. Here I find Rev. B. G. Seaboyer, now on his second year as pastor. The last time I was in Dexter was some thirteen years ago, during the pastorate of Rev. F. E. White, and I was hardly prepared for the transformation which had occurred since then. In place of the old, barnlike structure which had served so many years, I find a beautiful and commodious edifice, the finest in the place, which, with its appointments, cost over \$16,000. It is one of the neatest and handsomest churches in the East Maine Conference. The interior decorations are neat and tasteful, with oaken pews, elegant pipe organ, steel ceiling and harmonious blending of colors which make it a delight to the eye, while the chapel, class-rooms and other appointments are modern and up-to-date.

The history of this church is full of interest. Mr. Hiram A. Keene, one of the older and most esteemed members, has compiled a brief history from which I glean the following facts: In 1818 the Exeter circuit was organized, including in its preaching appointments Exeter, Corinna, Palmyra, Dexter, Harmony, Ripley, Garland, Corinth and Bradford, and in 1819 Rev. Sullivan Bray was appointed preacher over the whole circuit, with no assistant; and his compensation therefor was \$57. In 1822 the Methodist Episcopal Church of Dexter was organized by Melville B. Cox, afterward superintendent of our missions in Africa. Who knows what dreams may even then have fired his heroic soul as he rode up and down this circuit and thought of the millions in heathen lands and their relation to the coming kingdom, and led him across the seas to the Dark Continent and martyrdom. "Africa redeemed" was his watchword, and he himself became the first to die that it might be so. Dexter was still a part of Exeter circuit, though the circuit was gradually narrowing down, till only Exeter and Dexter remained, continuing thus till 1849, when Dexter became a separate appointment with preaching every Sabbath. The early preaching had been held in schoolhouses and private dwellings, but in 1833-'34 the Methodists and Baptists united in building a house long known in after years as the Methodist Meeting-house. Some idea of the sacrifice this enterprise entailed may be seen in the fact that many were so poor that they could give but ten cents; one man gave a pound of nails; one lady gathered herbs and dried them and sold them to the village doctor; another carded, spun and wove a pair of woolen blankets, the proceeds in each case being turned into the fund. This Union Church was completed in 1834, and was used jointly by the Methodists and Baptists till 1840, when the Baptists, having built a church of their own, transferred their interests to the Congregationalists. In 1846 they, too, built for themselves, and the Methodists became sole owners and occupants of the building. After many years of varied history the old church gave way, in 1900, to the beautiful edifice now standing on the same site. A comfortable parsonage near by furnishes a home for the pastor. Surely, with such a plant and pastor, this church has a magnificent "open door" before it.

Coming over from Dexter to Old Town, I missed connections. I was expected to preach in Old Town, Sunday morning, but after a drive of several miles across country, I was five minutes late for the last train Saturday night. But a Methodist itinerant is not easily defeated, so a telegram

to Bangor secured permission for me to ride in the caboose of a freight train leaving about midnight. This carried me to within about three miles of Old Town, where I expected to have to trudge the remaining distance afoot. But I was fortunate in finding a friend who obtained permission for me to ride down in the engine cab, so behold me landing in Old Town at 3 A. M., Sunday morning, tired and dusty, but ready for my engagements. A telegram to Rev. A. L. Nutter had failed to reach him, so when I called him up early Sunday morning, he was much surprised, but greatly relieved, having given up all hope of my being on time.

The church at Old Town has been greatly improved since I last preached there some thirteen years ago, when pastor at Orono. Some familiar faces, however, greeted me, and I felt very much at home. The day was fine, and a good congregation gave me generous response to my appeal for the HERALD.

As early as 1829 Methodist preaching was heard in Old Town — Orono, Old Town and Upper Stillwater, with some minor appointments, constituting a circuit, with Greenleaf Greely as pastor. The first love feast was held in the home of Joanna Davis. She and one or two others were received as members of the society at Orono, there being no organization at this time in Old Town. A class was formed in 1837, and in 1842-'43 a house of worship was built. The present church was erected in 1853, during the pastorate of Rev. Luther P. French. Rev. J. W. H. Cromwell died while serving here in 1874, and from his death till 1883, when it was again connected with Orono, there was no settled pastor, though occasional preaching was had. In 1883 the old house was repaired at an expense of \$2,000. From that time on the church has continued to prosper under the faithful ministrations of a long series of godly pastors. In 1895 the church was again remodeled and a new chapel built on one side, the whole costing between \$4,000 and \$5,000.

I had the pleasure, while there, of calling with the pastor on Mrs. Mary J. Hildreth, the oldest member of the church. Mrs. Hildreth came here from Worthen St., Lowell, in 1853, and has been an active and faithful worker in the church all these years. For some years she has been an invalid, confined to her home, yet she still retains an interest in the church. For the last eight years she has been unable to walk a step. She was glad to see the field secretary, whose "Corner" she had read with interest, having long been a constant reader of the HERALD.

Rev. A. L. Nutter is the pastor of the church, and gave me cordial co-operation in my canvass, which resulted in a splendid increase in the list of subscribers. Mr. Nutter is a live, energetic, wide awake, up-to-date pastor. Though he has been here only since December last, he is proving himself just the man for the place and is doing efficient work. He is also secretary of the East Maine Conference.

I was hospitably entertained in the home of Rev. D. B. Dow, presiding elder of the Bangor District, who makes Old Town his headquarters.

F. H. MORGAN.

36 Bromfield St., Boston.

**\$5.00 Oct. 5**

**New York, Rail to Albany, Steamer to New York, Fall River Line to Boston**

October 5 is the Boston & Maine \$5.00 excursion to New York city, via the train to Albany, thence down the Hudson River on steamer via either day or night line boats — two days in New York city, and back to Boston via Fall River Line, all for \$5. A beautiful illustrated booklet describing the trip in detail will be sent free upon receipt of address by the General Passenger Dept., Boston & Maine R. R., Boston.

# Zion's Herald

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## ZION'S HERALD

CHARLES PARKHURST, Editor

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### International University Co-operation

THE arrival in this country of Professor Wilhelm Paszkowsky, an instructor at the University of Berlin, who delivered an address last Thursday at Clark University, thus inaugurating his duties as a special commissioner from the German Emperor to visit American universities with a view to establishing a new system of international university co-operation, gives an additional impetus to a movement which already has gained a considerable amount of headway. Harvard and the University of Paris have exchanged professorial lecturers, and Professor Peabody of Harvard is now in Europe as a delegate of New World culture to the venerable academic circles of the Old World. Professor Paszkowsky hopes to establish closer working relations between the universities of Germany in particular and the United States, and plans to visit fourteen American universities in connection with his mission. The plan of co-operation includes a system of interchange of students as well as of teachers between the two countries, so that each country may have the benefit of the type of education found in the other. It is to be hoped that the students so interchanged may have the discriminating sense to assimilate only that which is good in either system of education.

### Boston as a City of Homes

ACCORDING to recent figures Philadelphia continues to lead the whole country in the number of dwellings it contains occupied by single families. The ratio of persons per dwelling is said to be also the smallest of any large city in the country, making good Philadelphia's boast of being a city of homes, quite in contrast with New York, that city of extremes, where a very large proportion of the population live either in tenement houses or outside the city limits. Boston has dealt with the housing problem in another way. The growth of the suburban wards has been steady within the last few years, and in the Dorchester district especially there has been a great increase in the number of dwellings. Unlike Phila-

delphia, however, Boston has not emphasized the "single house" idea, nor has it built tenements to any large extent, a very large part of the new residence buildings erected being "two family" and "three family" houses. There is a marked tendency among people who desire single houses to go outside of Boston limits and to find homes in some of the attractive suburbs. These persons do not figure in the population of the city. If they did, the standing of Boston as a city of homes would be much higher, and a comparison even with Philadelphia would not be unfavorable to this city.

### American Exports to Russia

THE recent announcement that the Czar of Russia, in evident appreciation of President Roosevelt's activity in promoting peace, has ordered that the levying of discriminating import duties on a number of products of the United States be discontinued, lends interest to figures presented by the Department of Commerce and Labor, through its bureau of statistics, showing the total imports into Russia from the United States during the calendar years 1900-1904 inclusive, as well as the imports during the period 1900-1903 into Russia of the articles affected by the adverse tariff legislation. The figures of the bureau of statistics show the exports from this country to Russia to have been approximately as follows: In 1900, \$3,664,270; in 1901, \$7,207,990; in 1902, \$13,830,950; in 1903, \$18,994,550; and in 1904, \$17,823,000. The corresponding figures of the Russian Government are much larger, but while the statistics of the two governments show wide discrepancies, neither set of figures discloses any serious effect of the above-mentioned discriminations upon the growth of the general trade movement. The main reason for this phenomenon is that the bulk of imports into Russia from the United States is made up of raw cotton. An analysis of the figures showing the imports from the United States of the various articles affected by the discriminating tariff legislation furthermore shows that these imports have on the whole increased during the period in question.

### Increase of Women Teachers

THERE is no State or Territory in the United States in which the male teachers outnumber the women teachers. In Pennsylvania two-thirds of the teachers are women, and all over the country the women largely preponderate in this useful calling. The great majority of young men entering the teaching profession use it as a stepping-stone to something else, and as a consequence the pro-

portion of male teachers has for many years been decreasing. In 1870 one-third of all those engaged in teaching were males; in 1900 less than one-fourth were of that sex. In the cities teaching is almost exclusively in the hands of the women. In 632 cities having at least 8,000 population only 7.6 per cent. of the teachers are males. The increasing preponderance of women in the profession is attributed to the fact that the opportunities for the higher education of women have increased very rapidly in recent years, and these opportunities have increased more rapidly in the United States and in Great Britain than in other countries. Whether the preponderance of women in the teaching forces of the country will conduce to the feminization of education, and, if so, whether that will be more of an evil than a good, remains to be proved — but probably not for a generation or two.

### Tobacco Consumption in America

THE smokers of America burned up last year 300,000 tons of tobacco. During the fiscal year ended June 30, 1905, there were manufactured in the United States 7,689,337,207 cigars — an increase of more than 185,000,000 over the preceding year. In spite of Indiana's anti cigarette law, cigarette-making increased by over 141,000,000 cigarettes in a total output of 3,368,212,740. Also 334,489,110 pounds of smoking tobacco were produced, representing an increase of about two per cent. According to the last three census returns the value of the tobacco output was, for 1880, \$116,772,631; for 1890, \$195,536,862; and for 1900, \$263,977,514. The value of the tobacco product for the fiscal year ending June 30 was probably about \$300,000,000. The great bulk of the tobacco product is raised, manufactured and consumed in this country. Importation of tobacco in all its forms last year amounted to a little over \$22,000,000, and the exports of tobacco to somewhat more than \$37,000,000.

### African Pygmies in England

SINCE Sir Walter Raleigh brought his red Indians to England over three hundred years ago there have been no such strange visitors to Great Britain as the six pygmies recently brought to London from the great forests of Central Africa. Four of the pygmies are men and two are women. There are almost no signs of affection among them, but the men treat the women as if they were inferior beings. The tallest or "chief" pygmy is four feet high, well developed, with broad shoulders, deep chest, and grizzly gray whiskers. He walks with a dignified swagger and deports himself

like a forest king. While in appearance the pygmies are less like apes than like diminutive negroes, and one of them has an oval face rather of the Nubian type, they appear to have but little more intelligence than educated apes. When at home in the African forest their people do nothing but hunt with tiny spears, eat what they kill, sleep off the effects, occasionally chant a dirge, and dance in solemn fashion. The pygmies live near the equator, reach maturity at an early age, become superannuated at forty, and speak only "Swahili," the tongue of the Uganda folk. The pygmies brought to England follow their guide and mentor, Colonel Harrison, about like children, thrive on plain European food, appear to be happy in their new conditions, and complain or wonder at nothing.

#### Christian Association Work

THE Year Book of the Young Men's Christian Associations in North America, just issued, conveys the gratifying intelligence that the Associations have increased to 1,826 in number, with a membership of 381,982. They own 517 buildings and other property estimated to be worth over \$32,000,000 — an increase of \$2,400,000 in the year — besides \$2,733,000 pledged for 143 new buildings. The Associations paid for current expenses last year and for supervision \$4,800,000. They increased their employed force to 2,013, and yet have 255 positions temporarily vacant. The railroad departments number 208 and employ 356 secretaries. The 709 College Associations have 50,419 members, and have nearly doubled the attendance at their Bible classes. The Army and Navy Department had an attendance of nearly 500,000 men. The new county department has been extended to 32 counties in 19 States, with 10,340 members. The increase in the attendance at the Bible classes was over 35 per cent. more than last year. The educational classes had an enrollment of 33,210 different students. The American Associations spent \$102,823 for work in foreign lands at central points.

#### Hindu Boycott against British Goods

AS a protest against the partition of the Province of Bengal into two lieutenant-governorships, 50,000 Bengalis assembled at the Kali Chat Temple, the greatest in Bengal, situated a few miles south of Calcutta, on the bank of the old bed of the Ganges, have sworn by the "goddess Kali" to boycott British goods. For many months the Bengalis have been agitating against the scheme to divide the province, but all their protests have proved unavailing, and Bengal, the largest and most populous province in India, will, on Oct. 16, become two provinces — "Bengal" proper and "Eastern Bengal and Assam." The reason given for the action of the British authorities is the enormous area and population of Bengal, which have made of late its government increasingly difficult. It was therefore decided by the Indian Administration in London to combine parts of Bengal with the Assamese provinces. Dacca is to be the capital of the new province, which will have a population of over 25,000,000. It was not supposed by the British that the Bengalis, long regarded

in spite of their superiority in numbers and their advance in education as the least virile of the Hindu peoples, would proceed from words to deeds and carry out their threat to boycott British trade, but the Bengalis feel very deeply what they regard as a slight put upon them, and the very wealthy natives, owning properties in both of the new provinces, will be much inconvenienced by subjection to two administrations. The foreign firms are already seriously feeling the result of the boycott.

#### Building of Railway Cars

EXPERTS have generally conceded that the United States builds not only the strongest, but also the most comfortable and convenient, passenger coaches in the world. The day coaches now in use on the principal systems are certainly much more substantially constructed and more luxuriously appointed than even ten years ago, and some of them are nearly equal to the ordinary "Pullman" car in upholstery, decorations and convenience. It is the aim of builders now to design cars of sufficiently strong framework to prevent telescoping in collisions. In most cases the car builder begins at the bottom and works upward, laying down the backbone of the car upon supports placed high enough to allow the trucks to be run under when the car is completed. The longitudinal "sills," reinforced on their inner surface with steel plates, are connected and braced by transverse beams, and, to give additional strength, "bolsters" are attached to form supports for the car when it rests upon the trucks. The modern passenger coach has no less than three floors, which are required not only for strength, but also to enclose the steam and other indispensable pipes. The vestibuling of cars affords an added safeguard against telescoping. The recent tendency has been to increase the number of wheels on the trucks of ordinary passenger coaches to six, following the example of the "Pullman" construction, thus distributing the weight of the car body over a larger area, and giving it a more even motion when under way. The standard day coaches now in use on the larger systems of the United States are heavy vehicles, weighing from thirty-five to forty tons when ready for service, and costing considerably more than the former style of cars. One of the principal expenses attending the construction of these improved cars is the steam heating, lighting and sanitary equipment.

#### Agreement on Morocco Reached

FRANCE and Germany, after many negotiations, have reached an agreement on Morocco. Premier Rouvier and Prince von Radolin, the German Ambassador to France, signed at Paris last Thursday a protocol providing for the meeting of a conference on the Morocco question at Algeiras. Accord has been attained on a program comprising the organization of the police, the regulation and repression of contraband arms, financial reforms — consisting principally of the organization of a State bank, the best methods of collecting duties, and the creation of new means of revenue — and the

determination of principles destined to safeguard the economic liberty of Morocco. The agreement makes a special reservation of the frontier region between Algiers and Morocco, where the maintenance of police will be regulated directly between France and the Sultan without submission to the conference. Upon the question of the recent German loan to Morocco it is agreed that French bankers shall participate with the Germans, and there is to be a similar participation of French firms in building the harbor works at Tangier if a French company offers terms equal to those of the German contractors. In general the "accord" secures France in the recognition of special rights while Germany obtains international action, and the agreement arouses the keenest satisfaction in both countries, chiefly because it terminates the suspense of months which has threatened to disturb the peace of Europe.

#### Anglo-Japanese Treaty

THE new Anglo-Japanese Treaty cements more strongly than before the ties between England and Japan, providing for mutual defence, in case either Power is attacked by another, "in the regions of Eastern Asia and India," and containing an important article to the effect that Great Britain recognizes Japan's "paramount political, military and economic interests in Korea," and her right to take such measures "for the guidance, control and protection of Korea as she may seem proper and necessary to advance those interests," if so be that the measures so taken "are not contrary to the principle of equal opportunities for the commerce and industry of all nations." The conclusion of hostilities makes Korea once more an interesting factor in the future development of that part of the world. Though the Koreans are not satisfied with Japanese control, their wishes will not weigh in the matter, and the grip of Japan on Korea will never be relaxed. At the same time Japan will probably inaugurate a kinder and more civilized policy in Korea than in the old days when she was a merciless despot. On the side of England the more important part of the treaty is that which relates to India. The inclusion of India specifically as an area to be defended in part by Japan finds much favor with the London press, and lifts a heavy burden of anxiety from the shoulders of English statesmen. At the same time the Treaty, as Lord Lansdowne in courteous notes has taken the trouble to explain to France and Russia, is not intended as a menace to other Powers, but rather as a guarantee of peace and prosperity in the Far East in which all countries may participate.

#### FACTS WORTH NOTING

— Forty-nine of the Chambers of Commerce of Japan met in Tokio in joint session, by delegates, Oct. 1, to consider the post-bellum development in Japan of commerce and industry. This shows that Japan is wide awake to the importance of at once organizing and consolidating her new political and commercial power.

— King Edward is a patron of the English society known as the Palestine Ex-

ploration Fund, of which the Archbishop of Canterbury is the president. The chairman of the executive committee is Major-General Sir Charles Wilson, who is famous for his exact surveys of Jerusalem and Mount Sinai. Lord Kitchener also attained fame in his younger days as a Palestinian explorer.

— Commander G. L. Dyer, naval governor of Guam, in his annual report to the Navy Department, declares that the natives are well-pleased with the sovereignty of the United States, and that there is among them no sentiment for independent government.

— The Suez Canal has been vexatiously blocked by the sinking of the British steamer "Chatham." The hulk of the "Chatham" has been blown up, but the explosion has destroyed the canal for a distance of 80 metres, requiring laborious dredging. It is hoped that transit through this important waterway may be resumed by Oct. 8.

— The worst storm in years that has been experienced at Manila occurred there last week. The gunboat "Leyte," which was out of commission, was sunk in the harbor, and the post at Malab, thirty-one miles from Manila, in Laguna Province, is reported to have been destroyed. All the signal corps lines leading out of Manila have been interrupted as a result of the storm.

— Emperor William of Germany has conferred the Order of the Black Eagle on M. Witte, and has received him in private audience at the Rominten hunting lodge, in Prussia. M. Witte's progress through France and Germany has been watched with some jealousy by his rivals in Russia, and although he has been made a count by the Czar his reception in St. Petersburg has not been as cordial as it might naturally have been expected to be.

— A severe earthquake was experienced in Sweden on Sept. 26, at Lundby, Hisingen Island. The shock cracked the walls of the houses and caused fissures a foot wide in the ground. Subterranean rumblings were quickly followed by the violent rocking of houses and the splitting of inner and outer walls, driving the inmates out to seek safety in the open air.

— Impressive services were held last Sunday bringing to a close the observances, extending over a week, connected with the 50th anniversary of the formation of Grace Episcopal Parish, Newton. Morning and evening services were conducted by the rector, Rev. George W. Shinn, and both Bishop Alexander H. Vinton, of the diocese of Western Massachusetts, and Bishop William Lawrence, preached appropriate sermons.

— A collective note from the six Powers has been handed to the Porte, declaring that their decision to assume international control of the finances of Macedonia is unalterable. The note "requests" the Ottoman Government to send the necessary instructions to the provincial authorities so that the foreign delegates appointed as controllers may enter on the performance of their delicate functions without delay.

— The British Government proposes to establish a great naval base at Singapore. The immense strategic value of Singapore as guarding the gateway to the Pacific, especially in view of the present Anglo-Japanese alliance, is generally appreciated by the Powers. The Japanese alliance permitted the withdrawal of five British battleships from the China seas, and the British Admiralty has no intention of despatching any battleship to the Far East in times of peace.

## A Notable Book\*

WHEN a man of high ability and beautiful Christian character gives many years of close study, under the very best auspices on both sides of the water, to the investigation of the most important problems of thought, and when, moreover, he has for a long time been maintained by the supreme authorities of the church in a position of the largest responsibility in connection with the training of the church's ministry, we are all deeply interested to know what conclusions he has reached, and what may be the staple of his teaching. We ask, hopefully, as we open his book: Has he any new light to throw on old themes? Are the burning questions in present-day theology manfully met? What special message has he to communicate? What help does he afford to Christian experience, or practical life, or consistent thinking?

At the very start one is impressed with the originality of the title-page. It arouses curiosity. Research reveals its meaning to be that the author makes a very modest and moderate claim, disavowing dogmatism, and desirous only to give a full personal testimony as to how he himself is obliged to apprehend the Christian faith. He carries this so far that he preserves, as he says, "every mood in which the book was written," somewhat regardless even of consistency or a flawless argument. He declares that he has not yet worked out all the implications of his psychology. In short, he is still growing, and this volume represents simply the stage now reached. His motto is: "Not that we have lordship over your faith, but are helpers of your joy." He makes a very handsome and significant acknowledgment, in the preface, of his great indebtedness to four distinguished men, namely, Dr. Daniel Whedon, Thomas Carlyle, Prof. Borden P. Bowne, and Bishop Martensen.

Dr. Curtis strikes another original note in the arrangement of his material. He does not walk in the beaten track which, so far as we know, all other writers have followed, beginning with Theism or Religion in general, and going on, in regular order, through Theology, Anthropology, Christology, and Soteriology, to Eschatology. He begins with man, and ends with God. He gives his system an anthropological foundation by showing that man's personal and moral development can be normally completed only under the terms of the Christian religion. His main purpose is to reveal the plan of redemption as an organic whole, "the redemption of man as a racial brotherhood of individual moral persons." God — aside from the doctrine of the Trinity, which has larger discussion — is treated in a bare nine pages. As a result of this great brevity the extremely important and most practical doctrine of Providence is entirely omitted, much to our regret; nor does the Immanence of God, so vital in modern thought, have attention, save in a single line where it is curtly "affirmed" as a necessary means of avoiding deism. However, there are some

incidental statements scattered here and there, which sufficiently show what the author's position would be if he had taken room to develop it — a position to be heartily commended. He says that "all objective things" are to be looked at "as mere causal points where God is and where God works;" "the universe is entirely and constantly dynamic of God, nothing other than God in action;" "all things are activities of the living God;" "God the only force in the world;" "God the cause of the cosmos, its present force, its life, its beauty;" outside the realm of the volitions, "there is no causation other than that of the Divine Will." This "Christian monism," as he says, the average man, under his superficial style of thinking, can scarcely grasp; but it is true and extremely important, nevertheless.

The central section of the book, in point of significance, is that which sets forth "the racial theory of our Lord's redemptive work." The author, it seems, had a vision, not long ago, on one of the hills near Marburg, which not only vitalized but actually transformed his entire theological situation — a vision of the full Christian meaning of the human race, which showed not merely the atonement, but every doctrine and the total combination of doctrine in a new light. "From that supreme hour," he says, "my one aim has been to get that racial vision into living expression." This volume is the result. To set forth properly this new racial theory of the atonement and what it implies, we cannot here take space, but we may say that we are greatly pleased with it, and believe it will give very general satisfaction, as retaining the soul, the best parts, of all the old theories, while avoiding what was objectionable in them.

We know of no better setting forth anywhere (if there is as good) of the Deity of our Lord, with all its complications and ramifications and implications. He takes it up chiefly, almost wholly, in the light of redemption. It is for this reason that he puts his treatment of the Trinity at the very close of the book, because he believes this mysterious theme can only be viewed rightly when viewed in connection with the redeeming work. Unspeakably grand is his conception of the new race in Christ, and of the final universe as manifesting, "in finite measure, the entirety of God's life." As he looks at it the final universe is to be one of service — a service of love on the part of those who are in the kingdom of Christ and so belong to the new race; a service of fear on the part of those outside this race who have freely, persistently, chosen their own way instead of God's. They will not have their own way in the end; they will be obliged to render obedience, but it will be an obedience of abject, torturing fear, a slavery. Thus "the sum total of the final universe will project into the eternities all that God is, all that He has done, and declare all that He longed to secure."

Other excellent features of the volume, on which we would be pleased to dwell, are the chapters on conscience, moral freedom, the essential nature of Christianity, the resurrection of the body, infant bap-

\* THE CHRISTIAN FAITH: PERSONALLY GIVEN IN A SYSTEM OF DOCTRINE. By Olin Alfred Curtis, Professor of Systematic Theology in Drew Theological Seminary. Eaton & Mains: New York. Price, \$2.50.

tism, the relation of the Holy Spirit to Jesus, Socialism and Christianity. He is of opinion that "the Christian Church should make a much more serious study of socialism and the whole industrial situation; should make a Christian contribution to the settlement of such questions as involve a principle of equity; and should find some way to convince the workingman that the church of Jesus Christ is the very brotherhood which he needs. But it is not of much use to try to convince him until we ourselves more nearly realize the Christian ideal, and actually *are* such a brotherhood."

The chapter on the Bible is, in the main, very good, containing some most excellent things. "The Bible is authority on redemption," he says, "to every moral person who is willing to be redeemed. It is not a final authority upon any scientific question. Even on matters not scientific absolute inerrancy in the Bible is not required, provided the portrait of Christ, the facts and doctrines of redemption, and the principles of Christian conduct are supplied in sufficiency for the Christian consciousness." Christian scholarship, he says, is to have a place of appreciation and untrammelled service, with full liberty as to the canon, the text, the literature, and the interpretation of the Scriptures. The Christian consciousness, if it be given time, will draw the line as to what is erroneous in the Bible "with unflinching clearness and firmness." It is the author's custom to say, "the Bible is the Word of God," rather than, "the Bible contains the Word of God;" but his reasoning in support of this does not carry conviction to our mind.

Some other things which we cannot fully praise should here be mentioned. The least satisfactory chapter in the book is that on "Personal Holiness," called, also, "Christian Holiness." Of the twenty-one pages given to it twelve are wasted in a vain endeavor to find out what Wesley taught in the matter, as though it was the Wesleyan faith, and not the Christian faith, which was under treatment. The author is obliged to admit that Wesley "was all mixed up in his psychology," had many inconsistencies and contradictions, "never entirely cleared up his own thinking concerning the nature and scope of sin," and that the use of Scripture in his day was "arbitrary, fragmentary, and superficial." He frankly concedes, also, that his view of Wesley's meaning is indefensible: "I am unable to relate my view in an exact way, even to all of his very important statements." In which case it would certainly seem that the space might have been better employed by warning the church against the harm which it has suffered from too great subservience to the incompetent leadership of Wesley on this subject. The author's own nine pages are rendered of little value by the fact that they contain no definitions — although definitions are extremely abundant and extremely good in nearly all other chapters. He makes holiness synonymous with Christian perfection, which is certainly not St. Paul's habit of speech, and cannot be defended on any ground. He inclines apparently to the Wesleyan idea that depravity may be extirpated "at one stroke;" but on another page he says no

man can "leap into" the highest attainments or endowments. In fine, Dr. Curtis has missed his opportunity of helping Methodism out of its fog and muddle on this fundamental matter. He has indicated, however, where some help may be found, by giving a short list of "the most important of the many books on Christian perfection," the first three mentioned being Steele's "Love Enthroned," Mudge's "Growth in Holiness," and Huntington's "Sin and Holiness."

The author is an intense hater of "realism" — calls it "nothing but pernicious error," "so essentially false that there is not one else form of it which has any reality whatsoever; it must be cleared out of theology root and branch." Yet he nowhere gives us any indication of what he means by the term, ventures no definition or description. And since the word "realism" stands for many different things, some of them by no means without value, he owes it to his readers to make a plain statement of the significance he attaches to the term.

The author's discussion of the intermediate state and the second coming of Christ, we cannot praise. On the latter he admits having no positive convictions. On the former he makes some unsupported assertions and some improbable conjectures, which serve to show that he has had no "vision" in this department. The treatment of nature and the supernatural strikes us as fragmentary and unco-ordinated — one of the places, referred to in the preface, "where the items are not fully in harmony." And the author's attitude toward death, or rather his representation of what he calls "the Christian view of death," will strike very many very strangely. He antagonizes most fiercely the modern poetic idealization of death, such as is found in Browning's "Prospice," Knowles' "Laus Mortis," and multitudes of other productions. "The Christian bearing toward bodily death is one of sorrow, dread, and hatred," he says. Perhaps we do not fully understand him, but it seems to us that he does not sufficiently emphasize (though he mentions it) the Christian note of triumph over death, does not take into account properly St. Paul's declaration that "to die is gain," and that "Jesus Christ abolished death," as well as the Saviour's own affirmation that the believer never dies.

We have deemed it no more than fair to indicate our dissent at some points in these 552 closely crowded pages. But we have made it plain, we trust, that on the whole we greatly admire and applaud the book. Its style, in places, is a trifle too technical and esoteric, too metaphysical in its mode of expression, to be of much use to the general public. At times we could wish it less condensed, or wish that we had the opportunity of questioning the writer enjoyed by his students in the class-room. But the volume exhibits plentiful learning, a full acquaintance with philosophy, and a splendid grasp of great truths. We cannot better close this inadequate review than by quoting a few of the many apt phrases and luminous sentences which are of frequent occurrence:

"Christian Science is a weak trituration of pantheism."

"If you try to resist the multiplication table, you will be given shelter in an asylum."

"Scientific proof" is an expression which lives an opulent life on extremely slender means."

"God is the total ultimate."

"Every man of faith is a spiritual idealizer — a poet, if you will."

"The rationalistic tendency to cheapen into clarity every feature of Christian experience."

"St. John's throne of God is nothing whatever but the moral law."

"The Old Testament is essentially a world of moral sovereignty, and it is frigid. The New Testament is essentially a world of moral love, and it is creative."

"If we could only exchange our general 'passion for souls' for an unyielding heartache for definite men, our influence would be greater. The mightiest thing we can ever do for a man is to insist upon suffering for him until he is a new man in our Lord. But it takes a great Christian to suffer, and to suffer wisely and helpfully, for other men."

"Again and again I have known Dr. John Hall to come into his pulpit, and before he had spoken one word change the atmosphere from that of the world to that of the Gospel. He brought Christian urgency with him; and personality began to rouse up, and conscience to make demand all over the room. The preacher's bearing was fully as important as his sermon."

#### "WEARIED IN THE MULTITUDE"

THE multiplicity of interests in these modern times is bewildering. In the phrase of the ancient prophet Isaiah, the age is "wearied in the multitude" of its "counsels." Many things, many toils, many thoughts, many tempers — so whirls the round of life along. In the multitude of words there wanteth not sin, in the multitude of works there is sure to be vexation, in the multitude of quests there is certainly temptation. Yet "in the multitude" is found opportunity as well as danger. Every age has its own peculiar opportunities. Modernity represents a myriad of chances. It may not be as easy to achieve success in the crowd and confusion as in comparative solitude, but the success when so achieved is far broader in range and weightier in historic momentum. Even in the life of Galilee of old there was something of confusion, if not of complexity, for the multitudes often pressed upon Jesus, who did much of His best work in the crowd. Working in the multitude, and even wearied in the multitude, a man may yet serve God and humanity excellently well amid the multiple occasions of modern life if only despite the distracting complexity he keep the eye single, with compelling consecration, to the glory of God.

#### No Cause of Complaint

THE *Interior* thus disposes of the case of complaint against President Roosevelt, which a certain branch of the W. C. T. U. seemed to make unduly public, censoriously prejudging the case. Our contemporary says:

"That case of beer for which the President's secretary thanked the brewers, the President himself, as now appears, shipped back. Mr. Roosevelt has a rule, strongly entrenched in both his common sense and his honesty, against accepting gifts of value, and that made

it easy for him in this case to decline a gift which was very decidedly of no value. Nobody in a business that allowed a fair chance for the development of delicacy or consideration would try to work the President of the United States for advertising purposes, but the business of making beer does not come under this category."

### Religious Liberty

OUR Methodist brethren in Austria, Bishop Burt tells us, are suffering persecution in the name of Jesus Christ, being debarred from preaching the Gospel, or even worshipping quietly together, and being imprisoned, some of them, for repeating publicly the Lord's Prayer. Can we help them at all? If so, we greatly desire to do it. They have our heartiest sympathy. We would speak to them, if we could, some word of cheer; and speak for them in any quarter where our words might have weight. So far as we have any influence, however slight, with the authorities at Vienna, speaking in the name of humanity and justice and the American people, we beg them to change the rigorous laws which now work such oppression and injury to peaceable, God-fearing men. Something is wrong most surely when, at this stage of the world's history, men cannot be allowed in so-called Christian lands to worship God according to the dictates of their own conscience, except with such severe restrictions and under such impossible conditions as practically to neutralize what seems to be conceded.

The cause of religious liberty is making gains, although slowly, in these days, on every side. Why should Austria wish to be classed among those nations that are unwilling to let their subjects have this reasonable measure of liberty? Can she afford to defy the public sentiment of all enlightened nations? Japan, though not yet Christian in name, is far too progressive to resort for one moment to such an obstructive and destructive policy, so foreign to the true interests of the state. She would scorn to be thus backward and medieval. We sincerely trust that in some way this matter may be put in the right light before the Vienna officials, so that they may realize the mistake they are making. And since it is an American mission, seeking only the good of the people of Austria, and asking only for the rights freely accorded to all comers in this land, that is thus hindered in its work, it might not be regarded as out of place if the American Minister at that court should interest himself actively in the matter. He would, by so doing, greatly gratify, we believe, a very large majority of the citizens of America. For we all believe in free speech and religious liberty, and feel it to be a part of our mission to extend these high privileges as widely as possible over the earth.

### The Chinese Boycott

REFERRING to the Chinese boycott, Bishop Bashford, of China, in a letter just received, says:

"The boycott of American goods is apparently growing, and it will probably lead to some embarrassment in our schools and to some decrease in attendance upon our churches during the next few months. The missionaries however, feel, possibly because they have not seen any signs of the growth of dissatisfaction among the Chinese, that the movement is in a large measure stimulated from without, and that it probably will die down as suddenly as it arose. It is thought by many to be a movement stimulated by the literary class on account of the discourtesy shown to the secretary who accompanied the Chinese prince to the World's Fair, and on account of some other cases of discourtesy toward Chinese scholars and travelers. There are no proofs that it is

stimulated by Japan in her desire to secure the leadership of the Chinese Empire."

### Group Meetings

WE heartily commend the arrangements which are being made among our ministers for group meetings. Let them commence at the earliest practicable moment, and let ministers prepare themselves and their churches for the meetings. We should like to see some comprehensive system of grouping the churches for evangelistic effort that would include every charge in our patronizing territory. Here is an available system of evangelization in which the weak may help the strong, and in which all may be graciously refreshed and quickened.

We suggest that the methods adopted in the presiding elder districts of the New England Conference be immediately extended through all of our Conferences. Report was made, last week, as also this week, of what is being done. One of the chief advantages of the group meetings is that there is no reaction attending it.

How shall the individual church prepare for the meeting? This is, perhaps, the main thing. We asked Rev. Dr. S. M. Dick, of Trinity Church, Worcester, so successful in evangelistic work, to suggest, in briefest terms, how the church should get ready for the group meetings, and are glad to present this very helpful reply:

"Prayer, faith and expectation of results, are necessary in preparation. Get the men together, get them to pray, orally lead in prayer, and as far as is wise commit them to regular attendance and to personal work. It is usually no trouble to get the women to work. One or two evenings devoted to cottage prayer-meetings, with the thought that every person present will take some part, preferably lead in prayer, is a good step in preparation.

"If the preaching is done by the ministers grouped together, do not announce who will preach. We do not want the people to come to hear this preacher, but we want them to come to worship and to serve — come to be used. Then conduct the meeting so as to naturally lead up to the altar service or to the point of decision. The difficult problem is to get men to decide now. If it is necessary to work with the church, keep the church members after service and have a consecration service. Don't scold the church in presence of sinners. Prayer, faith, confidence and personal work are the things that count for us. The Holy Spirit will do the rest."

Since the above was printed the following timely statement has been received from the reporter of the New Bedford District, New England Southern Conference:

"In harmony with recommendations of the General and the Annual Conference Commission, and the suggestion of the district stewards, Presiding Elder Ward is devoting much time to evangelism. Except where they must be held, third quarterly conferences will be omitted, and the presiding elder will devote the time thus saved to assisting pastors in soul-winning. The district is divided into nine groups, namely, Fall River, New Bedford, Taunton, Middleboro, Plymouth, Upper Cape, Middle Cape, Lower Cape, and the Islands. There are nine groups, and after holding necessary quarterly conferences and meeting representatives of each group, the presiding elder will have time for one week with each group in revival meetings, beginning the middle of this month, before starting on the round of fourth quarterly conferences. It is decided that he is to spend the time with one selected church in each group. Mondays and Tuesdays will be given to correspondence and official duties, and Wednesday to Sunday to evangelistic preaching. His first week is to be given to Myricks, one of the smaller churches of the Taunton group. The purpose of the division is, not the creating of an evangelistic spirit, for such already exists, but stimulation and mutual help according to definite and time-saving plans of co-operation; and the union of the entire district in a federation of prevailing prayer."

### Self-Evidencing Christianity

WE gladly set apart four pages in this issue to enable our people to apprehend in some degree the kind, breadth and effectiveness of the co-operative work going on at Morgan Memorial, this city. Rev. E. J. Helms has demonstrated that he has a genius for the work of saving the submerged classes. Others are content to theorize wisely about it; Mr. Helms has shown irrefutably that he has learned how to do it. We hesitate not to say that in the whole realm of institutional effort in this country the gracious results achieved at Morgan Memorial with the money expended and the force of workers employed cannot be duplicated. We could wish, as a means to an end, that our entire ministry in New England could personally visit Morgan Memorial and see what is accomplished. We earnestly exhort all to read Mr. Helms' article. Pray for him and his helpers, and then do the next best thing — contribute something to aid this splendid Christian enterprise.

### Will Surely Come

IN olden times in Jerusalem it was when the disciples were all with one accord in one place that the Pentecostal blessing came. In union is spiritual as well as political strength. But this efficacious union must be one of spirit as well as of numbers. The early disciples were blessed not simply because they met in one mart or room or courtyard, but because with one heart and mind they desired the same definite blessing. When the members of any church unite fervently in supplication for the descent of the Spirit, sinking all personal differences and waiving for the time all pet preferences, a revival of a kind worth having will surely come.

### PERSONALS

— Rev. Edward S. Ninde, D. D., and his sister, Miss Mary L. Ninde, sailed last week from New York for Europe.

— Dr. W. R. Harper, president of Chicago University, is in a very critical condition. He is passing through the crisis of a series of surgical operations.

— The only son of Rev. and Mrs. W. S. MacIntire, who graduated from the Dental College of the University of Maryland with honor last May, has opened an office for practice in Providence, R. I.

— Miss Helen Miller Gould has agreed to give \$250,000 for a railroad Y. M. C. A. building at St. Louis, Mo. This announcement was the feature of the opening day of the twelfth international conference of the railroad department of the Y. M. C. A. at Detroit. The building will be a memorial to Miss Gould's father, the late Jay Gould, and will probably be completed by Sept. 1, 1906.

— Rev. Dr. O. S. Baketel, field secretary of the Sunday School Union, called at this office last week on his way back to New York. He had been in the company of his good wife for a month at Chautauqua, N. Y., and Canton, Ohio. In the meantime he has visited officially the Erie and Pittsburgh Conferences, the Niagara District Conference, and preached at Chautauqua and Canton. He has ahead of him an institute at Haverstraw, N. Y., another at Washington, D. C., the Central New York and Genesee Conference, the anniversary of the Sunday School Union at Steubenville, Ohio, a district conference at Conneaut, Ohio, and an institute at Palaski, N. Y. This will take the entire month of

October. In addition to this, he keeps up a large amount of correspondence that is his part of the work in the office at New York. Certainly a busy life is his.

— The many friends of Mrs. W. J. Yates will be gratified to learn that she is rapidly recovering from a serious surgical operation. Dr. Yates returned last week to Atlanta, to be present at the opening year of Gammon Theological Seminary.

— Rev. M. F. Bridgham, of Patten, Me., left last week for Denver, Col. He is obliged to seek a milder climate. He has done excellent service in the East Maine Conference, and it is regretted that he is obliged to seek work elsewhere. Mrs. Bridgham accompanies him.

— Rev. Dr. Hugh Black, co-pastor with Dr. Alexander Whyte, of St. George's Free Church, Edinburgh, will sail for this country shortly on a six months' leave of absence. He has been appointed temporary professor at Union Seminary in the new chair founded last spring by Morris K. Jesup.

— Rev. James Everett Frame has just been installed as Edward Robinson professor of New Testament theology, at Union Theological Seminary. He came from Harvard thirteen years ago, and has been identified with the seminary as a student and instructor. He succeeds Prof. Briggs, who has relinquished the duties of the Robinson chair.

— Miss Abbie Kilgore, sister of the first wife of Bishop Warren, died at the residence of her niece, Mrs. Rev. Dr. J. R. Van Pelt, at Shelbyville, Ill., on Friday, Sept. 29, aged 84 years and 2 days. The memory of her beautiful character and life is lovingly cherished by a great multitude in New England and elsewhere. Her body has been tenderly laid to rest beside that of her sister in Mount Auburn Cemetery, Cambridge.

— The *Springfield Republican* points a practical and helpful lesson in saying: "That Heaven helps those that help themselves, has been discovered by a New Britain church — or at least that Horse Booth does in their case. The Trinity Methodists had been trying so hard to reduce a mortgage of \$15,000 by penny-a-day pledges that Mr. Booth was irresistibly impelled to lift part of the burden, though not a Methodist; so he added a codicil to his will bequeathing \$10,000. But, being 84 years old, he feared he would not die until after the mortgage had been paid, so he annulled the codicil and gave the cash."

— Under the title of "Richard Sutton Rust at Ninety," the *Western* of last week says: "For sustained mental and physical vigor at fourscore and ten, Dr. R. S. Rust is probably not equaled — certainly not surpassed — in current life. The day before the ninetieth anniversary of his birth he addressed the Cincinnati Annual Conference, in session at Springfield, in an animated and interesting manner. On the following day (Sept. 12) he sat in the executive meeting of the board of directors of a great corporation in Cincinnati, and gave as close attention to the important monetary matters passed in review as any of his younger associates."

— Accompanying the contribution from Bishop Bashford, which appears elsewhere, was the following interesting personal reference: "Mrs. Bashford and I are spending the summer at Peltaiho, a delightful summer resort in North China. The dear old Ohio Wesleyan University has sent me a thousand dollars, with the request that I use it in such a manner as to relieve myself most fully, and I have secured Mr. H. S. Elliott, a graduate of the class of 1905 at

Ohio Wesleyan, as my secretary for the coming three years of my residence in China. This will enable me to keep up a large and growing correspondence with our missionaries in the field and with our friends at home, and also to write occasional articles for the papers."

— The corporation of the city of London unanimously resolves to confer the freedom of the city on General Booth of the Salvation Army in "recognition of his great work for the moral and social elevation of the people." The *Springfield Republican* remarks: "This is regarded as a unique recognition by the city, which is accustomed to bestow the freedom only on members of royal families, military and naval heroes or statesmen of marked pre-eminence."

— Dr. Edward C. Moore, of Harvard University, in addition to performing the duties of his important professorship, is acting this year as dean, in the absence of Prof. Peabody in Europe, having the general oversight of the religious activities among the students, officiating in Appleton Chapel, and conferring with such individuals as may seek sympathy or religious guidance. Dr. Moore's influence is very strong for good at Harvard, where he is universally beloved. He is a Congregationalist, a member of the American Board and a trusted counselor in its work, and a thorough evangelical. His spirit is irenic, and his relations with his colleagues are very cordial. Such a strong and spiritual man as Dr. Moore is exactly in the right place in Cambridge.

— Rev. F. B. Schoonover has been transferred from the Italy Conference and stationed at Bethel, Me., by Bishop Fowler. He is a graduate of Drew Theological Seminary, and since graduation has been traveling with Prof. Sitterly in Egypt and Palestine, and during the last two years has been teaching in our school at Rome. He is a native of Pennsylvania. Mrs. Schoonover is a daughter of Prof. S. Vincent Ravi, who has been for several years teacher of church history in the Theological School at Florence, and a sister of Rev. Vincent Ravi, pastor of the Methodist Episcopal Church, Winchester. Rev. F. C. Potter, who was compelled to surrender the Bethel charge on account of sickness, is living at Kazar Falls and endeavoring to regain his health by a large measure of out door life.

— The *Christian Endeavor World* in a recent issue contains an article by Father Endeavor Clark, whom multitudes love, entitled, "The Confession of a Convalescent." Dr. Clark has found the enforced inactivity of a sick bed very trying, but he has borne his cross with sweetness and resignation, and writes of the new joy of coming slowly back to health and work again. He says that he has had new proof of the resourcefulness of his companions in office, and of the vigor of the Christian Endeavor cause. "I never was conceited enough," says Dr. Clark, "to suppose myself indispensable or greatly necessary to that cause, but now I have had new proof of the fact — and it fills me with content — that men may come and men may go, but a cause that has God's truth for its basis, and is doing God's work in the world, will go on forever, or at least until He gets through with it." These words show Dr. Clark to be as soundly humble as he is sanely helpful in Endeavor work. All really great leaders of men have partaken of a like spirit of humility, giving to God all the glory of their success.

— Mr. John Congdon, a young man well known in Epworth League circles, at present treasurer of Providence District League, is greatly afflicted in the death of

his lovely wife, a member of Trinity Union Church, who was called to the heavenly home, Sept. 29. He has the sympathy of a host of friends.

— Rev. Franklin Hamilton, Ph. D., and family arrived in Boston last Saturday after sixteen months' absence spent in around-the world travels. All are well and have had a most delightful trip. Dr. and Mrs. Hamilton were most enthusiastically greeted, Sunday, by the people of First Church, Boston. A reception will be given the home comers on Thursday evening of this week.

— Rev. Edward Laird Mills, of Helena, Mont., pastor of St. Paul's Methodist Episcopal Church, that city, an alumnus of Wesleyan University, 1898, Boston University School of Theology, 1902, was married, Sept. 27, to Miss Phoebe Alberta May, of Stevensville, Mont.

— At the recent session of the Des Moines Conference, Rev. Charles Lyman Nye, formerly of New England, and author of "Notes on the Epworth League Topics," was appointed to Wesley Church, Des Moines, one of the largest of our churches in that city. His son, C. C. Nye, a graduate of Cornell College, is city editor of the *Register and Leader*, the leading daily of Iowa, and will make his home with him.

### BRIEFLETS

Remember that now is the set time to subscribe to ZION'S HERALD, securing it for fifteen months for the price of one year's subscription.

The annual State convention of the Massachusetts Sunday-school Association is in session at Salem, Tuesday, Wednesday and Thursday of this week. The program is unusually strong and varied.

The Inter Church Conference on Federation, which is to meet at Carnegie Hall, New York, Wednesday evening, Nov. 15, and continue its sessions until Tuesday evening, Nov. 21, promises to be a gathering of unusual interest and importance.

Lasell Seminary is crowded to its utmost capacity, and was obliged to turn away many applicants. The new year opened with a joyous welcome to the students on Wednesday evening, Sept. 27, Mrs. Martin delivering an admirable address.

We are gratified in being able to announce that we shall publish next week, in full, the remarkable address delivered before the Boston Methodist Preachers' Meeting by Rev. Dr. A. C. Dixon, on "Religious Conditions in Europe."

To accommodate the pastors desiring to attend Matriculation Day exercises at the School of Theology, Oct. 11, the communion service at the annual meeting of the W. F. M. S., New England Branch, at St. Mark's Church, Brookline, has been changed from 9:30 A. M. to 2:15 P. M.

The anniversary of the Sunday School Union will be held in Hamline Church, Steubenville, Ohio, Oct. 15-18. A splendid program is being arranged. Dr. E. S. Lewis, of Columbus, Ohio, Dr. Knudson, of Allegheny College, Drs. George Roads and Baketel, who are busy in the field, Dr. McFarland, the corresponding secretary, Dr. R. R. Doherty, the recording secretary, and others, will take part.

Appropos of the presentation of the splendid work at Morgan Memorial, which we make this week, Dr. Mansfield lays upon

our desk the annual report of the Boston Missionary and Church Extension Society. The report is illustrated, and is both interesting and very encouraging. It should have a wide and prayerful study.

Wesleyan University opened, Sept. 28, with an entering class of more than one hundred, including ten young women. Among the new instructors are Prof. W. A. Heidel, from Iowa College, in the chair of Greek; Professor Karl P. Harrington, from the University of Maine, in the chair of Latin; Dr. T. W. Hewitt, from Worcester Academy, associate professor of Latin and Greek; Dr. R. P. Stephens, a graduate of Johns Hopkins; and W. A. Howland, of Wesleyan, instructors in mathematics; and J. W. Buddington, of Williams, instructor in biology.

The exercises connected with Matriculation Day at Boston University School of Theology will open with the administration of the holy communion, Rev. Dr. John Galbraith, presiding elder of Boston District, having charge, at 10 A. M., on Wednesday, Oct. 11, in the school chapel. At 11 o'clock Rev. William A. Quayle, D. D., pastor of St. James Church, Chicago, Ill., will deliver the Matriculation Day address on the subject, "Preaching or Preacher."

The London Times is paying a large amount of attention, as is natural, to the subject of the Anglo-Japanese alliance, which has been strengthened and somewhat enlarged in scope by recent negotiations; but it is somewhat amusing to read in that respected journal its frequent references, which almost seem to swell with pride, to "our allies." There was a time when the burly Briton would have despised the savage "Jap," but now the little brown men are "our allies" — no longer our poor relations, but our auxiliaries and assistants in the shaping of world policies. Truly times have changed, and the London Times has changed with them.

At a recent meeting of some of the preachers of Boston District, the changing conditions in population were pointed out and the difficulties under which many of our pastors labor were shown. In one village where the population is 10,947 there are 6,600 French and 1,500 Irish Roman Catholics, and 1,200 children. There are five Protestant churches, "and another has recently had the impertinence to organize," because of the necessity of having "the" church. In another of these villages five Protestant churches seek to minister to 2,300 people. Attention is called, in this connection, to the account of the Millbury Church in another column. There are conditions worse than those with which the pioneer dealt.

### Hope of Defeating Gov. Herrick

EVERY lover of clean politics and pure government will rejoice in the possibility of Governor Herrick's defeat in Ohio. The Republican who is "for his party right or wrong," will doubtless bewail the possibilities of defeat in the gubernatorial campaign. When we said, some weeks ago, that we hoped and trusted the Democratic nominee for governor, Hon. John M. Pattison, would be elected, some readers expressed surprise at our credulity, and others criticised us for deserting the Republican Party. The trouble with both classes lay in the fact that they did not apprehend the political rottenness of the situation, and that they are more strongly wedded to party than to civic righteousness.

The only effective correction which the people can apply when the management of a party becomes unbearably corrupt is to defeat it. This is just what we confidently expect the people to do in Ohio in the present campaign. The *Western Christian Advocate* of Cincinnati, in a striking editorial upon the subject, last week, sums up the situation in the following unmistakable terms:

"The real issue is that between the Public and the Bosses. The worm is really beginning to turn. Here in Ohio, as in other States, East and West, it is showing signs of weariness in being trampled on. The moral and respectable people especially, who after all constitute the bulk of the citizenship of a great State historically conspicuous for leadership in moral questions, are getting slightly tired of having their wishes and earnest protests ignored so lordly in nominating conventions and elsewhere. They are not taking kindly to being bulldozed by threats of executive vetoes. They feel the yoke of bossism galling their necks, and they are growing restive. If it were a question of willingly following such grand and inspiring leaders as Ohio has had in the past, they would show no disloyalty. But when it comes to submitting slavishly and supinely to the dictation of a political boss whose disgraceful career brings a blush of shame to every pure and sensitive soul on Ohio soil, it becomes decidedly another matter. The people are out this year in another War of Independence to recover their privileges as freemen — their representative rights. They are seeking to hurl base and unworthy usurpers from places of power won by guilt and held by force and fraud.

"The Issue in Ohio?  
"It is The People versus The Boss and The Whiskey Oligarchy.  
"It is The Man versus The Machine.  
"It is The Reputable Citizen versus The Gang.  
"It is Honesty versus Graft.  
"It is Political Independence versus Cowardly Submissiveness.  
"It is The Home versus the Saloon, The Gambling Den, and The Brothel.  
"It is Righteousness versus Iniquity.  
"Which Shall Win?"

We trust that the entire Christian citizenship of Ohio will awake to the urgency of the situation and help to make unequivocal answer to the *Western's* inquiry, "Which shall win?"

### "Can the Gulf be Bridged?"

WE are glad to keep before our readers the important subject which has been discussed in our columns in recent issues under the above inquiry. We present some communications in hand, and hope to continue the discussion in future issues.

Dr. W. I. Haven, secretary of the American Bible Society, writes:

"I am very deeply interested in your editorial on, 'Can the Gulf be Bridged?' Why would it not be entirely proper for the church to urge the Missionary Society to take this matter into advisement at the next meeting of the General Committee? So long as our Missionary Society is both domestic and foreign, these domestic problems could very wisely be brought to the front in connection with its work. Nothing could be more fitting than that some one should be chosen to study the conditions which confront Methodism in connection with these labor questions. I believe that we have a very large body of the Protestant labor element in our own church, and that it could well be brought to the front in such a movement, and I have long thought there ought to be a more organized attempt by us as a church to reach the incoming populations that are associated with these labor movements. We are not thinking any too much of the foreign field, but we ought to think more carefully and scientifically of the problems of the home field. It does not seem to me that we need a new Society for this, but that it should be urged upon our Missionary Society, and now is the time to get it into shape so as to be presented at the

meeting of the Missionary Committee. I am glad you have sounded this note."

Rev. L. W. Prescott, of Warren, N. H., says:

"Ought there to be any 'gulf' between the church and labor? If there is, ought it not to be removed or filled up? Let labor feel that the church is its friend, and the best friend to all that the world ever saw, and will not labor be drawn to it in closest ties? 'I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.' I do not write to be critical, but the phrase, 'Can it be bridged?' referring to the church and labor, suggests unpleasant feelings. A gulf between Christ and labor? No; or surely there should be none. The very ones that He came to help: 'Come unto Me, all ye that labor and are heavy laden, and I will give you rest.' And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need.

"May we not learn a lesson at least from this? Let the church come to labor with the word of Life on her tongue and her arm full of blessings for the needy, and can they not be reached and brought into the fold? Surely nothing ever did or will come to earth better than Jesus and His mission.

"The writer has long felt that the Gospel has blessings for labor, but that the church had failed to gain the favor and fellowship of those that toil. Dr. Holland, in the *Springfield Republican* over forty years ago, made this point, that the church failed to win labor, or at least that the ministry failed to gain a hearing of mechanics and artisans. Let any Christian minister or layman kindly and faithfully converse with any man outside the influence of the church and draw him out, and he will soon find out the secret — the real feeling — lack of sympathy by Christian people toward the worldly. In my early ministry I had a family, the wife and children constant attendants at church, the wife and mother seeking Christ, but the father was never seen in the place of worship and was apparently perfectly unfeeling in regard to religion. Under a succeeding pastorate he became an earnest follower of Jesus. I asked the pastor how he ever reached John Folsom: 'I went down into the field where he was at work and sitting down with him alone we talked of Jesus and things pertaining to eternal life.' He was won. Let the church inquire: Can we not be brought so close up beside labor that toil shall feel the throbbing of love and fellowship and be won? If there is a gulf, is it the fault of labor?"

D. W. Aldrich, who styles himself "an old laboring man," under the head of "The Rejected Stones," writes:

"Can the gulf be bridged? It can and will be. 'Christ is able of the stones to raise up children unto Abraham.' Washington Gladden has struck the keynote. President Tucker of Dartmouth College asked last year: 'What is to be done for the old laboring man who cannot keep pace with the strenuousness of modern trade-unions?' Only one man has attempted to answer — Prof. Osler. Here is an old man that cannot get work because he must not lower the union price, and as he cannot do as much work as formerly, and therefore is not worth as much, he is ruled out. The church that will place on the list of their most important problems how to most properly answer President Tucker's question, will gain the Divine approval. The great temperance agitation has tended to swing the pendulum to the opposite extreme. Now it is: 'Pick up the little lambs and let the old sheep go.' God turned out the father of Belshazzar to grass for seven years; but Belshazzar 'was weighed and found wanting.' If the present churches have 'come to the kingdom for such a time as this,' well."

Rev. Florus L. Streeter, of Edgartown, says:

"Could anything be better than the suggestion of Rev. C. E. Davis, that some labor leader address the Annual Conference? I wish such an address might be made at our New England Southern Conference, also a plain statement of the position of the capitalist by one of them — that is, if it could be understood that we were neither patronizing nor sitting in judgment, but earnestly interested in an immense issue and longing for perfect justice."

## Christian Literature in China

BISHOP J. W. BASHFORD.

*The Most Literary Nation of Paganism to the Literary Centre of America — Greeting :*

FIRST, the amount of Christian literature published in China, while vastly short of her needs, is yet a mighty factor in leavening this great lump of heathen humanity. Counting the Bible, portions of the Bible, Christian periodicals, and tracts, 7,518,215 copies were issued in 1899. At the present time the annual issue is some 8,000,000 copies per year for four hundred million people. Of this amount of literature, 500,000 issues are the annual output of Christian newspapers and periodicals; over 1,500,000 copies are the Bible or portions of the Bible; 1,500,000 are of all other books combined, including hymn-books; and 4,500,000 are made up of tracts. Dr. Griffith John, of Hankow, told me that whereas he could not give away New Testaments twenty-five years ago, the society with which he is connected sold more than a million tracts to the natives last year. While less than ten per cent. of the Chinese can read and write, they probably revere literature more than any other people upon earth. They regard written or printed matter as sacred, and do not willingly trample or cast aside a single bit of paper having a Chinese character impressed upon it. Upon the contrary, they have public shrines where such paper is reverently burned. It is the almost universal custom of the Chinese to decorate the doors and doorposts of their homes with suitable inscriptions at each China New Year. Some of the Tract Societies are now publishing texts from the Bible for this purpose. The most popular decoration of rooms in Chinese homes is not by painting or papering the walls, or by hanging pictures upon them, but by the hanging up of mottoes from the Chinese classics. Our Tract Societies are also trying to publish in beautiful form inscriptions from the Bible for a similar purpose. With the Chinese reverence for literature, the Christian Church ought to distribute among the four hundred million people of China during the next twenty-five years a billion tracts, containing portions of the Bible, hymns of the ages, and Christian truth, and especially Christian truth put in terms of Christian life.

Second, if China is to be reached, however, we must lay stress upon the quality rather than upon the quantity of our issues. There is a literature of knowledge, and a literature of power. The driest scientific or theological publications — a mental arithmetic, a list of the books of the Bible, or a synopsis of Christian doctrine — illustrate the literature of knowledge. A Pilgrim's Progress or a copy of the Gospels illustrates the literature of power. Indeed, the North China Tract Society may rest its claim for a far more generous support on its publication of Bunyan's immortal allegory and on its hundred hymns of the ages. All are aware that Oxford University, and indeed all England, was stirred to the depths seventy years ago by the movement started by Newman, Pusey, and Keble in the English Church toward a

greater recognition of the authority of the fathers. That movement, which shook England to her centre and resulted in profound changes in the Christian life of Great Britain, was so fully conducted by tracts that it is popularly known as the Tractarian Movement. Many of these tracts, however, and especially the writings which grew out of them, like Keble's sermon on National Apostasy, Faber's and Keble's hymns, and Newman's sermons, belonged emphatically to the literature of power rather than to the literature of knowledge.

Third, I am inclined to think that one of the best results growing out of this attempt of a mere handful of missionaries in China to reach four hundred million people with Christian literature will be indirect, unexpected, but very helpful to the churches at home. The magnitude of the task, contrasted with the smallness of the means, necessitates Christian union in the work; and the union of the Methodist Churches in the publishing house at Shanghai, and of Protestant denominations in the Tract Society, has produced blessed results thus far. I have been delighted to see a spirit of fellowship and co-operation existing between the Protestant missionaries in China fully as great as that existing between the ministers and members of any single denomination in the United States. Organic union will not be possible, so long as it is necessary for each group of missionaries to receive support from the home churches, and so long as the home churches remain divided. It is indeed possible that organic union is not the goal toward which Christians ought to aim. But the leaders of Protestant Christianity in China and the followers of Jesus Christ in this empire will yet furnish an example of practical co-operation, and possibly of federated fellowship, which may make the Orient the leader of the Occident in realizing Christ's prayer for the unity of believers. What better return can we make to the churches, which have sent us out and which are making such noble sacrifices for the spread of the Gospel in foreign lands, than to furnish them in return an illustration of an even higher type of Christian unity than they are able to realize themselves?

Fourth, the need of Christian literature and of every possible Christian agency in the Orient is overwhelming on account of the crisis which confronts us. It has been a truism in America that the Orient is immovable. That statement will be made in the future only by the man whose own intellectual life has become stationary. The New Orient is seething with life. Three great events have characterized the opening of the century, events which affect, not only the Far East, but the world — the Japanese-Chinese war, the Boxer uprising, and the Russo-Japanese war. But, as a fresh observer, I am inclined to say that the civilization of the Orient will be more influenced during the twentieth century by a fourth factor than by any one of the three

mentioned. Indeed, I believe that these three great events were really due to the fourth one, namely, the introduction of Christianity into the Orient. It was the preaching of the Christian missionaries which resulted in the awakening of Japan. The Boxer uprising was one of the expiring throes of an ancient civilization in contact with the civilization of the Occident. The Russo-Japanese war is furnishing a further surprising illustration of the power of an Eastern nation quickened by the introduction of Christianity.

Many superficial observers feared that Japan had been molded by the agnosticism and the individualism of Herbert Spencer. But is it not at least remarkable that Japan, in her two great struggles, has broken away entirely from the utilitarianism of Spencer? Her soldiers by the tens of thousands have given proof that Christianity has reawakened the old Shinto spirit of patriotic self-sacrifice which Spencer condemned as a deviation from the path of progress. Japan is following, even unconsciously, not the individualism of Spencer, but the self-sacrifice of the Saviour, in the eagerness of these Japanese soldiers to lay down their lives on the altar of their country. The danger which now confronts Japan is not so much individualism or agnosticism as national pride and worldliness. If she follows in the footsteps of the Master, and helps lift up and transform Korea; if she recognizes the need of her own people for Christian purity, the open Bible, the family altar, and the conscious experience of salvation spread throughout the island kingdom, Japan will become the Great Britain of the Orient, and lead the civilization of the Pacific Basin in the twentieth and twenty-first centuries as England led that of the Atlantic Basin in the eighteenth and nineteenth centuries. If, on the other hand, Japan aims at mere earthly glory and selfish and sensual gratification, her triumphs, however brilliant, will prove as short-lived as those of Genghis Khan and of Alexander. So if China masters our material civilization before she accepts the Gospel, she will carry the utilitarianism of Confucius into materialism and worldliness. Some five hundred million people in the Far East stand at the parting of the ways. We Christian heralds must give our directions speedily and widely, for within another generation these millions will be set upon the path of progress or of decay.

China today, just emerging from the Boxer uprising and agitated in her boycott of American goods; China, stung by the defeat of western nations and irritated by the dictatorial advice of aliens; China, full of pride, and yet conscious of arts and inventions which she is forced to reckon with, but does not comprehend — China constantly reminds one of Michelangelo's Dawn. You remember that statue of a sleeping woman, painfully arousing herself from restless dreams, with the weariness of years of toil depicted in her form, but slowly awakening to the recognition of a new day. Thus the great artist pictured Florence, awakening at the Renaissance, and indeed, humanity, becoming conscious of higher ideals. This is the picture of China, awakening under the influence of the missionaries to the dawn of a new century. If at times the

groaning figure, under the delirium of sin, strikes wildly at her friends, may we have grace enough to treat her as we would treat a startled child, striking its mother in the delirium of a dream.

### THE OLD FAITH

REV. JOHN TROLAND.

The Lord's our shepherd yet;  
We will not fear nor fret,  
But quietly, in faith,  
Give heed to what He saith.

We need not gifts to scan  
The purpose of His plan,  
But grace, each task to take  
And do it for His sake.

His bounty — all we have —  
Beyond, what need we crave  
But keener sense, to choose  
The things we best may use?

Held in His hand secure,  
We have His promise sure;  
Whatever falls our lot,  
The wolf shall harm us not.

And last — yea, best of all,  
Ere the deep shadows fall  
On vale and mountain height —  
The welcome told at night!

Norwich, Conn.

### NEW YORK LETTER

"HOLLAND."

THIS bright autumnal morning the air is bracing and fresh even unto the edge of nipping. And that reminds this quill-steerer of yours that the summer is over and past — that vacation days have faded away out of sight — and again we are caught in the swirl of the strenuous life.

Of course we all had a good time during the days of unbending. One of the chief features of a vacation is the letting go of things. We let the string ends slip out of our fingers even if they do get a bit tangled before the tail end of August whips around. And then the chief joy of a vacation is in getting back home, taking up those string ends again, and getting back to this blessed work that is the joy of our lives. And then the bow has gathered strength and stiffness because the string was untied and the bow bent back straight during those summer weeks.

I am coming to think, more and more, that we cannot just be ourselves without getting back close to the bosom of dear old Mother Nature once every little while. Quite a large proportion of our pastors on this eastern seaboard are town preachers. Once we buckle down to the work in dead earnest we don't often take time even to look up, much less to let go to run off even for a day at a time. So that the August weeks in the woods — and we feel that every preacher should take to the woods with all of his might the very day that his vacation begins — are the days of unbending and straightening up and the making of ourselves over anew. We make new red blood, freshen up the good gray matter under our straw hats, and harden our muscles so that we can shake our clerical fists at the foes of righteousness as we walk the quarter-deck of our reclaimed pulpits.

Now it may not be out of place to emphasize the difference between "taking to the woods" and being "caught in the brush." Many a preacher gets "brushed" who does not take to the woods. Indeed, this quill inclines to the opinion that the more a preacher has to do with the woods and the out-of-door life, the less likely is he to be

caught in the brush. Of course this is only an opinion, but it is well worth a trial.

Monday morning, Sept. 11, was a notable day, for it marked the return of these metropolitan preachers from wandering up and down the earth, and roaming o'er the waters, to assemble themselves in their first meeting at the "Book Concern." As a New Englander would say: "Consarn it," what a name that is, to be sure! Will it ever be modernized? The bill of fare for this meeting was, "Vacation Experiences," to be rendered by a man from each of these three fostering Conferences. The men chosen for the occasion were Dr. George E. Hite, of White Plains, Dr. George Adams, of Bay Ridge, Brooklyn, and Dr. George C. Wilding, of Market St. Church, Paterson, N. J.

Dr. Hite spoke of the beneficent work being done for sick people at Clifton Springs, and gave us a vivid vision of the transformation that is wrought there in broken-down parsons. Evidently there is not enough known generally about this great sanitarium. As Dr. Hite described the processes of massage treatment, oil-rubbing, etc., he told the story of the man who was undergoing vigorous treatment a great many times each day. One day he remarked to a group of friends: "If I should not recover while I am here, I want you folks to place upon my tombstone this epitaph: 'Died from buttoning and unbuttoning.'" The preachers saw the point, and laughed heartily.

Dr. Adams was not present, and Dr. Wilding told his experience in the mountains of West Virginia. He visited his first circuit in the edge of the Allegheny Mountains and preached in several of their little country churches, and evidently had a good time of it among his old friends. He described the change that has taken place in the wilds of these mountains since he was a circuit-preacher there. Coal mines had been opened, great lumber mills had been erected, and logging roads had followed the noisy little streams in quest of those great trees. Now the whistle of the locomotive echoes up the slopes of those great hills that for centuries had been so silent.

The fourth George to be put on the program that morning was Dr. William Potts George, of Poughkeepsie. He described in most dramatic and picturesque style the famous Peace Conference at Portsmouth, as noted by himself in personal observation. It was a most marvelous bit of word-painting, and was greatly relished by that big company of preachers. Truly, this George is a genius of the first water — a sort of British intellectual sunburst.

On the following Monday we had "Echoes from the Denver Epworth League Convention." Rev. Charles L. Mead, pastor of Centenary Church, Newark, opened with a characteristic address, full of enthusiasm, red blood and victory. He was followed by Rev. Dr. George Adams, and Rev. Theodore S. Henderson, of New York East Conference, and Dr. John Handley, of the New Jersey Conference. It is evident that a lot of the novelty of the League movement has been rubbed off; yet that is no reason why the young and optimistic life of the church should not be harnessed to the chariot of salvation and do just as sturdy drawing as it would do in the midst of a shower of sky-rockets. Get the young people of the church around our altars and get them dedicated to the work of the Lord, and all will be well.

On Monday last we had a sort of a missionary field day, without very tight re-

strictions upon the speakers. We were first addressed by Mrs. Stephen L. Baldwin, who gave us an animated and inspiring address on the Chinese problem, opening up a number of modern revelations in this realm of missionary thought. She dealt the opium trade a few sturdy blows as the chief enemy of the success of the Gospel in China.

Dr. Wilbur F. Crafts, the head of the Reform Bureau at Washington, followed Mrs. Baldwin, right in line with her thought, and delivered one of the clearest and strongest addresses that this meeting has listened to for many a day. It was an address that had long fingers, a firm grasp, and a strong arm. His study of the Oriental situation was truly masterful, and his mighty blows on the breast and head of the American brewery will not soon be forgotten by those applauding preachers. Dr. Crafts should be heard in all of the great churches of our country. Verily, he does understand the rum and vice situation.

Why do our preachers, in announcing the text of a sermon, begin at the hind end? Why not at the front? The greater includes the less. First the book, then the chapter, then the verse. How much easier it is to remember if he announce it after this fashion: "My text this morning is in the book of Acts, the fourth chapter, and the twelfth verse." If we reverse it, and begin at the tail end of the statement and crawl backwards, how difficult it is to keep in one's mind!

Who can overestimate the value of a well-kept church record? Having occasion to examine some old records recently to verify some matters of vital importance, I found that the desired entries were meagre, partial, indefinite, and often missing. In trying to ascertain, for instance, when an influential member united with the church, I could not get within five years of it — indeed, at the last the best I could do was to make a guess. If once a week a pastor would give his records a half hour's attention, the book could be kept correct and up to date. And I have often found that the worst wreck of a record is made by the pulpit genius.

It was the privilege of the writer to preach, a few months ago, in a pulpit that is hemmed in with a beautiful and inspiring custom. The leader of the choir is a gentleman of culture and means, and a passionate lover of music and order. He devotes a good sum of money and quite a good deal of time to his fine large choir. I think they meet at his comfortable home two evenings of each week. Well equipped and well trained, they bring their vessels full of beaten oil to the sanctuary of the Lord on Sunday. And just preceding the public service, both morning and evening, this devoted leader has his pastor meet with this reverent choir in the vestry and have a season of prayer before they enter the house of God. If this custom prevailed in all of our churches, it is just barely possible that there are some selections that would not be sung, and — some sermons that would not be preached — at least not with liberty.

—The acts of breathing which I performed yesterday will not keep me alive today; I must continue to breathe afresh every moment, or animal life ceases. In like manner, yesterday's grace and spiritual strength must be renewed, and the Holy Spirit must continue to breathe on my soul from moment to moment, in order to my enjoying the consolations, and to my working the works, of God. — *Toplady*.

## Morgan Memorial Co-operative Relief Work

REV. E. J. HELMS, Superintendent.

I GLADLY and gratefully respond to the request of the editor of ZION'S HERALD to prepare an illustrated account of the unique Co-operative Poor Relief Work of Morgan Memorial. This work is unique in the following respects:

1. There is nothing like it connected with any other church, so far as the writer knows.
2. Its relief of the poor is both Christian and scientific.
3. It accomplishes many times more with the small amount of money expended

is down and out" in the competitive struggle.

### The Employment Bureau

That you may understand this work, it will be necessary for you to step into the Employment Bureau, 89 Shawmut Ave. The bureau is open from 9 to 10 A. M. and 4 to 5 P. M. Thousands of people visit this office during the year. They come with all varieties of errands. Their stories are patiently and kindly considered. Their condition and characters are investigated.



MORGAN MEMORIAL

than any other enterprise with which the writer is acquainted; and he has studied the problem at home and abroad.

How many churches in Boston last year helped 1,171 different poor families to shelter, food, clothing, fuel, etc.? Morgan Memorial did that. The persons helped were not tramps. They were either sick people or working people who had lost their jobs. The Memorial secured permanent positions for 33 and temporary situations for 139. With a charity fund of less than \$500, it expended nearly \$4,000 in relief. That increase reminds one of the loaves the Master blessed when He fed the multitude. In the Master's case it was a miracle of divine love and power. In the work of Morgan Memorial it is a marvel of human love and skill. (Yet we would be the last to say that the Lord's blessing was not on the Morgan Memorial enterprise.)

Taking the work of last year as a basis, the superintendent of Morgan Memorial has publicly declared that with \$5,000 in cash he can expend \$37,500 in relief to the poor. The increase comes from the value of the labor given by the poor people while obtaining help. The sum of \$5,000 will support 10,000 persons in idleness one day. If idleness is a vice, the money thus expended produces degeneration. Multiplied by the labor of the persons helped, \$5,000 will support 75,000 people one day. If work is a virtue, the money contributed in the Morgan Memorial method of poor relief preserves the integrity of the recipient and develops a nobler character. In the language of the labor unions, "it is not charity, but a chance," that Morgan Memorial gives to the man and woman "who

Those who should be helped by other agencies are passed on to the proper place; the fraud is exposed, the erring exhorted, the repentant encouraged, etc. Of the thousands who came last year only 201 were registered as competent in character and ability to be recommended for situations. Notwithstanding the thousands of "won't works" who turned away, and the thousands we passed over to Roman Catholic and Jewish and other Protestant agencies which ought to provide for them, and notwithstanding the other thousands we would not help because they were under the influence of liquor, 1,171 different people, generally the worthy poor, found material relief at Morgan Memorial, and helped others while they were being helped.

### The Relief Bags

These results would not be possible if it were not for several different forms of activity. William T. Rich, of Chase & Sanborn, has supplied us with

several hundred large coffee bags, which have been turned into "Relief Bags." These bags have been placed in the homes of well-to-do people, who have filled them with their cast-off clothing, shoes, etc. When the bag is full, they detach the postal card pinned on the sack, send it to us, and we get the sack, returning another bag to be used in the same manner at some subsequent date. These garments, after they are received, are first sterilized. Then they are cleansed and repaired by poor people needing work. We do not believe it Christian to clothe persons with rags. It degrades them. We are glad, however, to receive clothing, no matter what its condition may be. It affords work to the unemployed who greatly need it. If it is beyond repair we use it in making rugs and carpets (mention of which will be made later).

If they cannot be used in this way, the garments are ripped up, sorted in our salvage department, and sold to the paper and woolen mills. We are anxious to get these bags into as many homes as will receive them and send us their garments and rags. Reader, if you have not one of these "Relief Bags," drop us a postal asking for one or fill out the blank at the end of this article, and one will be sent you immediately. By patronizing us instead of the "rag man," you will be helping the worthy poor to a livelihood and self-respect. Under the influences thrown around him and her in this work sometimes the recipients are persuaded to labor also for the "bread which perisheth not."

### The Clothing Store

After being sterilized, cleansed and repaired, the garments sent us are put in our clothing store. Here they are given to sick and destitute people who are recommended by our missionaries as being unable to work or pay for the same. What is not used in this way is sold to the poor for some labor they render in the various forms of activities carried on here. Others purchase these garments for cash at prices fixed according to their circumstances. Any money remaining after expenses are paid is then returned to patrons in proportion to their purchases. Under no circumstances will we sell garments to second-hand stores or to those who desire to buy that they may sell again. Our supply has never equaled the demand. If the donors could only know the children that have been kept in school, and the families that have been kept together because of the ad-



EMPLOYMENT BUREAU

vantages thus offered the struggling poor to obtain suitable clothing, their hearts would be strangely warmed. May God open the hearts of many others to send us their old clothing, and shoes, and rags, and furniture!

#### The Shoe Store

It is always "good luck" when people throw their old shoes at Morgan Memorial. It is good luck to the poor people who get them after they have been put in repair. It is good luck to the cobblers out of a job who do this work. It is good luck to the boys of the Industrial School who learn to repair them. Our greatest embarrassment is that we do not begin to have enough to go round. In charge of this department we have a man unsurpassed in doing fine repair work. We therefore solicit the work of persons who want to have their shoes repaired. Drop us a postal, if you live in Boston, and we will call for your work and deliver it to you. Like the clothing, the shoes given to us are given or sold for labor or cash to the worthy poor.

#### Rug and Carpet Weaving

So many garments were sent us that could not be repaired, and so many poor women applied to us for help who could not sew well enough to properly repair a garment, that last winter we decided to make rag carpets and rugs. Mr. E. J. Mitton, of Jordan, Marsh & Co., purchased

lodges, or private families. If this industry develops as it promises, it will be able to give work to hundreds of poor people who need it.

#### The Grocery Store

This store, like all the other stores connected with the Morgan Memorial, is run entirely in the interest of the people. Patrons share all profits in proportion to their purchases. The purpose of the store is:

1. To supply persons with wholesome food. (We carry nothing but a standard line of goods, and discourage the use of adulterated articles by the poor.)

2. During the winter time hundreds of poor families are helped through this department, and many times it is possible for us to feed hungry children by sending them groceries, where parents could not be trusted with money.

3. A lunch counter is run in connection with the store, thus giving us a chance to help worthy persons who come to us hungry. A few days ago a widow came to us from South Boston. She and her little boy had eaten the only food there was in



RELIEF BAG

the house the night before. In the morning she had to start out and look for work without anything to eat. By means of our lunch counter we were able to help her with food before giving her something to do. Many such cases come to us every week.

Our great need is more capital in order to buy in larger quantities, and thus secure better prices. All orders to the amount of \$5 or

papers and books read, a concert is occasionally given, and general good fellowship prevails. The average attendance last year was forty-six. A Gospel temperance class-meeting has been formed. The patrons frequently attend the midweek prayer-meeting and the Sunday services. While the Temperance Saloon does not furnish work to the unemployed, its connection is so vital to our co-operative relief work that, like the employment bureau, it is included under the same general management.

#### The Printing Office

Morgan Memorial for several years has had a printing plant. From its presses have constantly gone out little tracts, pamphlets and magazines to further the work of the Gospel. Most of the printing of the institution is done here. Other churches and societies also patronize our plant. Business men give us their patronage in order to help the institution. Many a poor printer out of work and food has been helped here in the hour of his great need, and remembers the place with gratitude. By the introduction of new type, machinery, etc., the plant is in a position to do the best kind of work at reasonable prices.

#### The Real Estate Office

One of the latest departments of our



CLOTHING STORE

for us a loom. Orders poured in on us not only for this kind of rugs, but for the rugs made out of old carpets. We have now three looms in operation and two more purchased, which will be installed immediately. While we employ professional weavers only in the weaving, the sewing, cutting, trimming, cleaning, etc., can be done by unskilled help, and this industry is providing work for many. Since giving our attention to this form of industry we have found several improvements that greatly enhance the value and beauty of this kind of rugs. We are, therefore, turning out a little better rug than other concerns, and at the same prices. If the reader contemplates the purchase of an old-fashioned rag carpet or rug, or would like to have their present carpets converted into beautiful rugs, will they kindly communicate with us for the sake of the poor people who will be helped thereby? Do not throw away or sell for a pittance old carpets. Give them to us, and we will use them for the benefit of humanity. Drop us a postal, and we will send price list, or call for your order. All carpets sent us are both sterilized and cleaned before returned to patrons or sold. We also take orders for cleaning carpets, rugs, etc., for churches,

over will be delivered free in Boston and adjacent towns.

#### The Temperance Saloon

The manager of our grocery store is our temperance missionary, and has charge of our Temperance Saloon. This saloon is open week nights from October to April. It sells temperance drinks only. It provides a very substantial meal for five cents. It is a rendezvous for men who are breaking away from alcoholic drinks. Games are played, a smoking-room

is provided for those who want to smoke,



BOOT AND SHOE DEPARTMENT

work is our Real Estate Agency. In starting this agency we stated that its purpose was:

1. To fill the houses in this vicinity with a peaceful, moral, and deserving class of tenants who will unite in raising the social and civic and industrial character of the neighborhood.

2. To give landlords a trustworthy agency in the care of their property, and to shield them from the culpability of leasing

with you in its care. We can do first-class repairing cheap, and will secure first-class tenants.

#### Morgan Memorial Hygienic Toilet Soap

One of the largest manufacturers of fine toilet soaps in New England is making for us at cost a soap made of oils pure enough

to cook your food in. It is a superior article sold at the nominal price of 25 cents for a box of three beautiful, large, perfumed cakes. Some folks who cannot sew, or cut wood, or do skilled labor, can sell this soap. To such as we can approve we give this privilege, giving to them the greater part of the profits. Buy your soap of us and help the cause along as well as the poor person who

work has so greatly developed, and demands such careful, business-like attention, that it has been necessary to incorporate under the laws of Massachusetts as a regular philanthropic institution. We have incorporated with the privilege of holding \$100,000 capital stock. The shares have been fixed at \$10 each. They are non-assessable and bear no interest. The owner will be kept posted on all the work of the institution. He has a vote in the election of officers. He is, furthermore, permitted to send us candidates for poor relief up to the amount of stock he purchases. Cards are furnished each subscriber with which he can send the applicant for relief and on which the results of his labor will be noted and returned to the sender. It is the easiest and most Christian way to treat the mendicant at your door and office. Not ten percent of those who apply for relief are willing to earn their support. Paul was a scientific as well as a Christian philanthropist when he declared, "If a man will not work, neither let him eat." The prodigal son never returned until "no man gave unto him." We want to sell 1,000 shares of this stock before Jan. 1, 1906. Our work demands it. Ministers and all kind-hearted men and women need this plan for their own protection as well as the benefit of applicants for relief. Every church and philanthropic organization should own a share. Associated charity workers for several years have patronized our relief work and sent us many of their candidates for relief, paying us for their labor rather than to run the risk of pauperizing their poor by a gift.



THE GROCERY STORE

to people who will use it for immoral purposes.

3. To afford to the trustworthy poor opportunity to perform such work as is needed in properly caring for the property.

4. To increase our knowledge of insubstantial and immoral conditions prevailing in our neighborhood, and then to call the attention of the proper persons to their duty to correct these abuses.

Hence: (1) If you are a decent person and want a decent place to live in this neighborhood, you had better see what we can offer you. (2) If you have decent property in this neighborhood, and want decent tenants, and perfectly honest attention to your welfare, better let us handle it for you.

Slowly landlords who own property in the neighborhood are giving us their houses to care for. We are getting out a bad lot of people and placing sober and decent tenants in their places. We are caring for the property better than it has hitherto been cared for. We are slowly planting a colony here of good, honest, sober, self-respecting people. We anticipate in a few years a great transformation. If you have property anywhere in the South End of Boston, let us co-operate

brings it to your door.

#### Coal and Wood

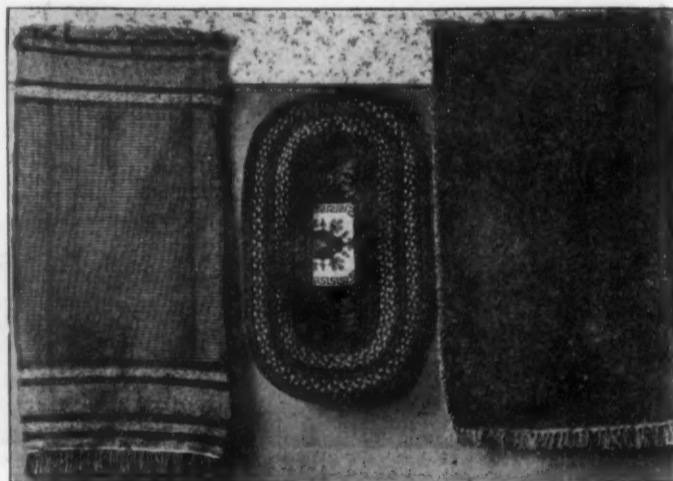
We act as selling agents for coal and wood. Poor people get the advantage of our discounts. We also give work to the people who handle our orders.

#### Some Concluding Thoughts

1. To enable the miserable poor to provide themselves with their absolute necessities.

2. To stimulate in them self-respect and not to pauperize them while they are obtaining relief.

3. To develop the resources of the recipient in hand and brain into channels that make for future self-support.



RUGS

In our community, where once vice reigned, but which, for many causes, is much improved today, we desire to establish a colony or settlement of patriotic and self-respecting men, women and children. While most of us will engage in the competitive world about us, some, who cannot, will join in our co-operative industries. All members of our colony will co-operate to promote the moral, social, civic and industrial life of our neighborhood.

We do not plan a trade school, but purpose to practice a few homely and useful industries. The persons doing the work will, by the product of their labor, contribute to the comfort of others, enlarge and enrich their own lives, and make the world the better for their living.

Morgan Memorial enterprises are co-operative and not competitive. Our endeavor is to demonstrate among poor people that if they will get together and seek to help each other they will be greatly profited. Those who combine get all the profits and discounts. We are not doing

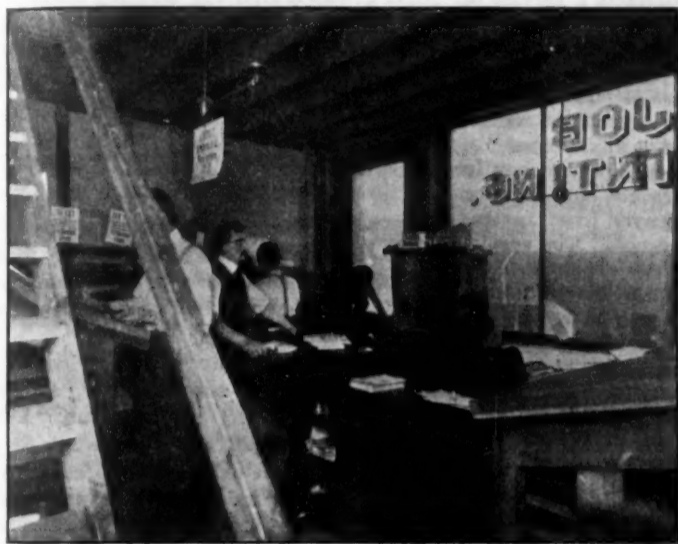
This is the problem of the Morgan Memorial Relief Work. To this we are giving our best brain and heart. We are sorely handicapped for lack of capital. We are praying that some stewards of the Lord's supplies will investigate our work and glorify the Master by a generous contribution to the Saviour's "least of these."

This relief



REPAIRING CLOTHING

business for profit or for the sake of doing business. We are demonstrating that co-operation is the Gospel. Competition like the thieves on the Jerusalem Jericho road has left business and industry about dead. Co-operation like the Good Samaritan is coming to the relief. A Jew thinks we are going to cut prices. Another that we are to lower wages. God forbid! We are praying and working for the day when all good things will be so cheap that they will be within the reach of all men. Science and invention are fast bringing this about. Co-operation must do the rest. The results of



THE PRINTING OFFICE

science and invention have been captured by a few and the many are exploited thereby. When the many co-operate, as the various industries have combined into trusts, then shall be brought to pass, not a conflict between capital and labor, but labor will receive her just reward and recognition.

It is a disgrace to our civilization that relief work is needed. But things being as they are, our management of relief is almost ideal. The needy are given a chance to work and are paid fair wages for it. The fraud and dead-beat are detected. The self-respecting lose nothing of their independence. The worthy get all. The unworthy must first do right and become worthy.

Our co-operative industrial relief not only affords assistance to the poor in the hour of their need, but from our industries and the sale of old clothing, shoes, furniture, etc., enough is realized to support eight missionaries who combine life-saving with printing, with the repair and sale of old clothing and shoes, with the sale of groceries, with the running of a temperance saloon, the manufacture of rugs and carpets, and the conducting of a real estate and employment bureau.

It is only a question of time and a little more capital when our Co-operative Industrial Relief will develop into an "Arts and Crafts" movement, and as we relieve the poor we will do even better than we are now doing in developing within them both skill and character, and consequent self-support. As the Arts and Crafts movement has rejuvenated some decadent country towns like Deerfield and Montague, and is even a source of higher and truer living to others, like Hingham and Brewster, so we hope our colony scheme will become a mighty force for life and righteousness in a part of the seventh and ninth wards of Boston.

Out of our industrial relief work the ear-

nest social reformer and wise philanthropist will observe there is emerging—1. An Industrial Settlement that is slowly supplanting the vile conditions hitherto prevailing in this neighborhood. 2. An Arts and Crafts movement which goes beyond temporary relief and attempts to develop the skill and character necessary to self-support.

#### Work for Children

Unique and praiseworthy as is the relief work described in the foregoing pages, the writer desires to state he does not regard it as the best work of the Morgan Memorial. We regard the great work carried on for children as far more important and far-reaching. We are doing this relief work because it ought to be done. Until our civilization becomes sufficiently Christian and scientific to prevent pauperism, we must meet the conditions in the wisest ways possible. Morgan Memorial children's work

and other activities are intended to make such relief work unnecessary in the next generation.

More than a thousand children are connected with the various schools, clubs and classes at Morgan Memorial.

More than a thousand self-respecting men and women who do not ask or need relief are connected with the various organizations for adults.

More than a thousand stranded men and women—stranded because of misfortune, or incompetence, or waywardness—are helped by the wise methods of relief just told.

#### Endorsement of Morgan Memorial Relief Work

We, the undersigned, heartily approve the splendid system by which very poor people are given various kinds of work and obtain relief

at the Morgan Memorial. We endorse the constant endeavor to develop the capability of self-support in those obtaining help. We are pleased to see that the work is personal and not institutional in its character. The ingenious arrangement whereby the recipients are enabled to relieve others as unfortunate as themselves while having their own wants supplied is commended as one of the finest examples of co-operative Christian endeavor.

Since no partiality is shown as to race, color, or creed of the applicant for help at Morgan Memorial, we hope fortunate people of all races and religious beliefs will contribute to the Memorial as liberally as they can of new and partly worn clothing, shoes, furniture, carpets, papers, magazines, also vegetables, fruits, groceries, etc., etc. The needs are very great. The amount of good to be done depends wholly upon the amount of clothing, etc., received; therefore let every one send generously, at once, and often.

Ordered by the Executive Committee of Morgan Memorial:

Thomas Van Ness (chairman), Paul Revere Frothingham, G. F. Washburn, Courtenay Guild, Sumner H. Foster, H. T. Seorist, J. H. Mansfield, H. G. Mitchell, Everett O. Fisk, C. H. J. Kimball.

The above is endorsed and signed by the following ministers:

Edward E. Hale, Daniel A. Goodsell, Willard F. Mallallen, Charles Gordon Ames, George S. Butters, Howard N. Brown, Charles Parkhurst, George Alcott Phinney, Raymond F. Holway, James De Normandie, Julian C. Jaynes, Frank C. Haddock, Edward Hale, Ralph T. Flewelling, E. E. Ayers, Roderick Stebbins, Louis C. Cornish, W. T. Perrin, Edwin D. Towle, Arthur Page Sharp, Charles W. Holden, Frank S. C. Wicks, George Skene, Christopher E. Eliot, John Reid Shannon, Thos. J. Horner, C. H. Stackpole, Loren B. Macdonald, John W. Lindsay, George D. Latimer, Wilbur N. Mason, George H. Spencer, William F. Warren, C. F. Dole, H. W. Ewing, A. L. Hudson, W. J. Heath, L. J. Birney, G. R. Grose, S. M. Crothers, Edwin A. Blake, C. W. Wendte, E. A. Horton, Eugene R. Shippen, Joel M. Leonard, Leo A. Nies, W. G. Richardson, Frederick W. Hamilton, Walter Healy, Charles F. Rice, I. H. Packard, John Galbraith, Dillon Bronson, Geo. W. Salley, L. B. Bates, Geo. F. Durgin, Alfred C. Skinner, Geo. L. Perin, H. P. Rankin, R. E. Bisbee.

#### In Conclusion

Reader, you know that this Christian and scientific humanitarian work has not its equal anywhere else. You are persuaded that it ought not to be hampered as it is for lack of support. Will you, then, do your part by filling out and mailing us at once the following forms:

To the Morgan Memorial Co-operative Industries and Stores, Inc.,  
85 Shawmut Ave., Boston, Mass.

Please send me at once one of your Relief Bags, in which I will save for you my cast-off clothing, shoes, etc.

Name \_\_\_\_\_

Street, No. \_\_\_\_\_

City \_\_\_\_\_

To the Morgan Memorial Co-operative Industries and Stores, Inc.,  
85 Shawmut Ave., Boston, Mass.

I hereby subscribe for \_\_\_\_\_ shares of your capital stock at \$10 per share. It is understood that said stock is non-assessable, and does not bear interest. I will pay for the above share on, the delivery of the stock with order cards for \$10 worth of industrial relief to be paid to persons I may nominate.

Name \_\_\_\_\_

Street, No. \_\_\_\_\_

City \_\_\_\_\_

## THE FAMILY DEPARTMENT

### COMPENSATION

OLIVE A. SMITH.

When this harsh old world has ruthlessly  
hurled your sweetest life dreams  
away,

When you've lost the prize, and your  
weary eyes see the goal farther off  
each day ;

When grief is mighty, and hope is weak,  
and wrong seems to vanquish right.

Just count the roses that grow with the  
thorns, and the blessings that come  
with the night.

There's never a way so bereft of day that  
some fragrant, blooming flower

May not fill with love, and peace, and joy,  
the soul that will yield to its power.

There's never a pain but conceals some  
gain, and never a cup of rue

Is given you to sup, but that, in that cup,  
lurks some sweetness intended for  
you.

Don't revel in dreams of a heaven that  
teems with ease, and freedom from  
strife,

For heaven is earth with its lessons learned  
from the marvelous book of life.

And in this mystical earthly maze, with its  
tangled web of things,

Each moment is fraught with some price-  
less thought for the soul that looks up  
and sings.

So open the door, let God's sunshine pour  
through the heart and the life within ;  
Let it flood your soul ; it will banish doubt,  
unrest, and grief, and sin.

Give love and sympathy, hope and cheer,  
to the weary, and lone, and sad ;  
Rejoice in trial, temptation and care ; do  
your duty, and just be glad !

Emporia, Kan.

### Keep Going in the Storm

**D**URING some stormy weather that re-  
cently prevailed at the eastern end  
of Long Island Sound, interfering with the  
running of most of the boats, the Long  
Island Railroad's new steamboat "Mon-  
tauk" obtained a chance to demonstrate  
her superiority as a heavy-weather boat by  
making her regular trips from Block  
Island to Montauk and Greenport with  
practically no loss of time. A newspaper  
item referring to the incident bore this cap-  
tion: "The Montauk Kept Going in the  
Storm."

There is a suggestion here for the Chris-  
tian believer. All kinds of weather will be  
encountered in the religious life. The south  
wind will not always blow softly. Eurocly-  
don will sweep the seas at times with its  
fierce breath. The billows of trouble  
may rise, or the mists of doubt drive across  
the face of the deep. Chaos may seem to  
reign, and life itself look like a vast dreary  
void. It is then that the resoluteness of  
Christian faith must assert itself. The soul  
must press through the tempest to its  
farther and fairer goal beyond the heaving  
seas. The only way is to keep going in the  
storm. There is no advantage in bemoan-  
ing surrounding conditions, and there is  
peril in doing nothing. The drifting barque  
is the natural prey of the elements. What-  
ever comfort is to be found at all in time of  
trouble is to be realized in going forward  
along the course which duty points out.  
The soul that keeps going in the storm  
will have peace in its inmost depths — the

perfect peace of God — however disturbed  
or distressing may be its outward sur-  
roundings.

### Blessing the Ropes

**I**T is a beautiful custom of the Swiss  
guides to meet, at the beginning of the  
Alpine climbing season, at the foot of a  
mountain, bringing their ropes with them,  
where a local priest conducts a service of  
"blessing the ropes." As one begins the  
long climb of the fall and winter work it is  
fitting to invoke the Divine blessing at the  
very start upon the ropes of faith, intellect,  
zeal and enterprise by which the ascent  
must be made. If there be any "ropes" of  
material resources which any one has in  
hand, these, too, require the preliminary  
blessing. Only the prayed-over instru-  
mentality will bring success. The special  
meeting, the visit of the evangelist, the  
house-to-house canvass, the distribution of  
tracts, the circulation of a good newspaper,  
the writing of private letters to the unsaved  
— all these means of evangelistic effort,  
excellent in themselves, will accomplish  
nothing as means of drawing men to Christ  
unless the spirit of faith and prayer pervades  
the activity from the very beginning. Ask  
God to bless the ropes before you try to as-  
cend any hill of difficulty, any Alpine range  
of danger. So will the strands of faith and  
courage hold, so will the strain of life be  
steadily endured, so will the highest sum-  
mits of religious effort and enterprise be  
safely attained.

### We Must Fit the Cross

**A**LADY employed an artist to carve  
for her in marble the figure of an  
angel carrying a cross. He began with the  
angel, and had succeeded remarkably  
well, when he found that he could not  
make the cross fit on his back, nor could  
he alter the cross or the figure so as to get  
the cross to fit. He tried again and again,  
but in the end he had to give it up.

The lady then employed another artist to  
complete the work or make another. He  
began with the cross, and then made the  
back of the figure to fit it.

What a powerful sermon is contained in  
the story of the two artists' experiences !  
Our first impulse always is to attempt to  
alter our crosses to fit us ; our final experi-  
ence is that we must learn to fit ourselves  
to them. — *Northwestern.*

### Does Your Door Swing Out, or In ?

**"T**ROUBLE with Maria is," said  
Cousin Jane, "that all her doors  
open in. Anything that's brought to her,  
she's willin' enough to have. If her  
friends'll come in, and make a fuss over  
her, Maria's glad to see them. Her door  
turns on the hinges easy enough to let in  
the things and the people she likes.

"When she was young and good-looking  
and well off, Maria enjoyed life pretty well.  
What she wanted came to her, and she was  
contented enough. But now that she's  
older, and hasn't as much to live on as  
she used to, she frets and complains that  
life isn't worth living, and thinks people  
slight her, and that she has a hard and  
bitter lot. So far as I can see, the bitter-  
ness is mostly in Maria, more'n in her lot,  
for it's just an average lot.

"If she once knew what some folks had  
to bear, she wouldn't feel so — she'd be  
thankful instead. But her doors don't

open out. She has never gone out of her-  
self to help a friend, even.

"She's never set out to do any work for  
others. Things must come to her ; she  
doesn't go to them. Everything leads in, and  
nothing out, in Maria's life. It's no wonder  
folks have got tired of bringing love and  
sympathy and cheerfulness and brightness  
to her when she never comes out of herself  
to bring anything to anybody.

"If I was Maria, I'd take my doors off,  
and rehang them, all opening out instead  
of in. 'Twould be something of a job in  
the way of repairs, but it would pay — yes,  
it would !" — *Selected.*

### A MAKING OVER

HARRIET WINTON DAVIS.

**"B**UT, Martha, when they get out of  
style they do make a body look  
so old-fashioned — more'n anything else  
— and you know we had ours made extra  
large."

"Yes, I never do anything by halves,"  
Martha answered complacently, as she  
knit away at a long gray stocking, "and  
I knew it'd be all the better when they  
come to be made over. They'd be plenty  
big enough to fix 'most any way ; but  
land's sake ! I didn't contemplate tearin'  
'em up before I'd hardly got the bastin'  
threads out. It's a good piece of henri-  
etty, and I don't calculate to ruin it by  
rippin' it all to pieces."

"I'd be real careful, Martha. I'd do  
everything myself, and you shouldn't  
have a mite of trouble about it," Caroline  
pleaded, softly.

"You can do as you're a mind to, Car-  
oline, and I can, too, so I don't see as  
there's any use in talking any more about  
it," and the knitting went on faster than  
ever.

"But, Martha, I couldn't have mine  
different from yours," and Caroline  
looked wistfully at her sister. She waited  
a moment, and then, encouraged by the  
silence, continued: "And it ain't as if  
we'd got to cut into that new piece. Jane  
Badgley fixed hers by just turning them  
the —"

"Yes, I know ; I heard her tellin' you  
about it," Martha interrupted, "and  
when I don't have nothing to do but  
run around mornings, interferin' with  
other folks' work, mebbe I'll make a fool  
of myself, too, ripping out a pair of  
sleeves that was brand new last winter,  
and sewing 'em in again t'other end up.  
Last year they all had to be little at the  
top and big at the bottom, and this year  
it's little at the bottom and big at the top  
— just because whoever it is sets the fash-  
ions, sez so," and she sniffed contemptu-  
ously. "It's perfectly ridic'ulous."

"But, Martha," ventured Caroline,  
"you said yourself you couldn't bear  
those sleeves, they're always dippin' into  
everything so."

She seldom thought of disputing Mar-  
tha's decisions — she was used to defer-  
ring to her in everything ; but she did  
feel so strongly on the sleeve question  
that she surprised herself by her own  
persistence. Martha did not act quite  
like herself, either. In spite of a little

tendency which the neighbors thought she had to "domineer," she was usually very thoughtful of Caroline. But she did not like Jane Badgley, Caroline reflected, and perhaps that was the reason she would not listen to any suggestion that came from her.

"Yes, that's all true enough, and I don't say as I'd make 'em that way again; but for all that, I ain't agoin' to change 'em now. I don't believe in encouragin' no such foolishness and follerin' every new fashion, and what's more I don't intend to; but, as I said before, you can do as you're a mind to. It's a free country, and there ain't no law to hinder you makin' your sleeves over every week, if you want to, nor turnin' your dresses hind side afore, only don't ask me to."

Caroline looked at her in silence. She felt hurt at the suggestion that they should deviate, though ever so slightly, from their life-long custom. Hadn't they always dressed exactly alike?—just like twins, in spite of the two years between them. What one had, the other had. How could Martha be willing to change now from the custom which the mother had begun in their childish days, and which they had continued through the long years in which she was no longer concerned with this world's fashions? But Martha sometimes spoke hastily; she could not really have meant it, Caroline comforted herself.

"Here, Caroline, let me finish that sheet, and you go on up to bed. You've sewed long enough," and Martha rolled up her stocking. "I'll set here awhile. I'm as wide awake as a hawk. You better put another cover on your bed; there's going to be a frost tonight."

Caroline went up the creaking stairs and for a few minutes her light footsteps sounded overhead, and then all was still. "Beats all how she can go to sleep," Martha murmured, "she's just like a child." But Caroline was not asleep. She was lying with wide-open eyes, staring out into the moonlight. It did not take Martha long to finish the sheet. "There!" she said, as she folded it, "that makes the sixth we've turned." This was a practice common in the neighborhood, and they would have been considered very poor housekeepers if they had departed from it. At a certain stage in a sheet's existence the seam in the middle had to be ripped, and the opposite edges sewed into another tedious "over-and-over" seam, thereby giving the sheet a new lease of life. Caroline sometimes wondered if life wasn't too short to be used up in such tasks, but she never said anything.

"My sakes! I ain't set my bread yet. How true it is that 'a woman's work is never done,'" and Martha lighted the bracket lamp in the kitchen. "Wonder how I come to forget it. Prob'ly talkin' about them plaguey sleeves. How set Caroline was about it! I wish that feather-headed Jane Badgley'd mind her own business," and the thin lips compressed into a mere line as she sifted the flour into the yellow bowl.

After the bread was covered with a thick white cloth and put in a warm place to "rise," and the blue gingham apron hung on the nail which had held blue gingham aprons from time immemo-

rial, Martha announced to herself that she was all ready to sit down. She glanced around the neat kitchen. "Oh, there's that New York paper Mis' Jones brought over. I s'pose I might as well read that piece now, though I must say I ain't specially interested—just because her sister-in-law's brother wrote it; but she'll expect it. Besides, mebbe it'll make me drowsy."

"It's surprisin' how cool the nights stay," she murmured, as she threw an extra stick into the little "air-tight" stove in the sitting-room. Then she drew up the big wooden rocker in front of it and sat down with her paper, but somehow there was a vaguely troubled feeling in her heart, and her thoughts kept turning to the little room upstairs. But she held herself heroically to her task, laboriously wading through the long article on wireless telegraphy that Mrs. Jones had wanted her to read.

"Well, I know just as much as I did before," she said, as she laid the paper down with a sigh of relief. "That piece's about as clear as mud. I can't make head nor tail to it, and I don't b'lieve Mis' Jones can, either. It's just bein' in the fam'ly makes her so proud of it."

Then she began to turn the pages for other reading. Her eyes fell on the long list of obituary notices. Heading the list she read: "Caroline Adams, aged forty-four years." She stared at the familiar name while the ghastly setting sent a chill to her heart. "Pshaw! what a fool I be!" she ejaculated, as she pulled herself together. "As if we was the only Adames there is in the world—and Caroline's a common name enough. This one was forty-four, besides." But she continued to stare at the line with a kind of fascinated horror. In five years more she might be holding in front of tear-filled eyes just such a paragraph, and the wording would all be correct then. Somehow she had always expected to outlive Caroline. She hoped she would, for it is harder for those who stay than for those who go, and she had always wanted to take the hardest things herself. But her imagination leaped ahead and pictured what it would be to live in the world without Caroline. Those dreadful words in cruel black and white seemed to make it imminent. How could she ever get through the long years that might be hers without the gentle, affectionate presence?

The fire burned low, and the room grew chilly, but she sat there slowly rocking, rocking. She knew she loved Caroline beyond all words; but had she shown it? Did Caroline know what she was to her? Martha was undemonstrative, more like her father than like the mother whose tender caresses were such a sweet memory. "Still waters run deep," she had often thought, with a little feeling of pride; but now she asked herself if it followed that deep waters must always run still? Perhaps Caroline would have been happier with more outward demonstration of the love that was so surely, so abidingly, hers. Martha had caught the wondering expression on her face when she told her to make her sleeves as she wanted them. "As if wild horses could make me dress diffrunt from her!" she cried out.

She seemed to see herself as in a looking-glass. Unselfish and watchful of Caroline's comfort she knew she had always been, secretly denying herself many a time some wished-for thing that Caroline might have the more; but it seemed to her now (for looking-glasses sometimes exaggerate defects) that she had always ridden rough-shod over every wish and preference, deciding everything for her, "till it was a wonder she knew she had a soul of her own," she told herself bitterly. Hadn't she that very day, when Caroline wanted to have their new calicoes ruffled, objected because it made them harder to do up? And it was always so—dresses or hats, or any other part of their wardrobe, it seemed to Martha she had always been the one to decide. If Caroline liked stripes Martha argued that stripes made 'em look all the taller, and they were tall enough, dear knows, and plaids were too gay for old maids. "It's allus been just that way about everything. When we built the porch she wanted it on the west side; but no, it had to go on the south for fear the cellar windows'd be darkened. It does always seem to me I'm in the right," Martha said honestly to herself, "but that ain't any reason that child [she was always the child to her] shouldn't sometimes have her way. I did give in to her, I'm happy to say, about the henrietty cloth when I see she favored the blue, though I knew it'd make me look like a squaw—but she didn't know that," she added.

The clock struck eleven. That was a late hour for her. "Well, I've had a lesson," she said, as she moved her chair back to its accustomed corner, "if I *didn't* come to my senses till a woman in New York had to die." She tiptoed up the remonstrating stairs, pausing at the landing to turn down the light so that it would not betray her red eyes. She did not want to wake Caroline, but she must go in for one look at her. What if she should slip away in the night, as their mother did?—she was so like their mother in many ways. As she stepped softly into the room Caroline stirred a little.

"What is it, Martha? Is it time to get up?" she asked, as she opened her brown eyes dazed with slumber.

"Mercy, child, no! It wouldn't be some folks' bedtime yet. I wanted to make sure you was all right. Have you got plenty of covers on?" and she proceeded to investigate for herself. "It's a real chilly night."

"Oh, yes, Martha, I'm as warm as can be. You better be looking out for yourself. You sound kind o' hoarse. I'm afraid you've been ketchin' cold," Caroline said anxiously, wide awake now.

"No, I ain't. I've just been a-settin' downstairs, and I got sort o' choked up," Martha answered, lamely. And then—"My lamb!" she sobbed, gathering her into her arms.

"O Mattie! Mattie! what is it? Are you sick?" Caroline cried in alarm.

"No, child, no. Only sick of myself. To think how I've gone on all these years, browbeatin' you, never lettin' you have your own way about anything. Always"—

"Why, Martha! Well, of all things

Why, Mattie dear, what are you talking about?"

"I'm talking about my bein' a domineerin' old crosspatch," she answered, doggedly. "I've just bossed you around ever sence I can remember; but I didn't mean to," and her voice quavered. "I ain't no hand to show out much, but you've no idee how I've always loved you," and she strained her to her breast. "But," she went on before Caroline could speak, "I must say I've took a pretty poor way to show it."

"Why, Mattie," Caroline said, as she clung to her. "How you do talk! You've been the best sister anybody ever had. And I don't want to have to decide things for myself. I like to depend on you. Only perhaps, sometimes" — and she hesitated.

"Yes, I know," Martha hastily interposed, "and next time I ketch myself settin' down on you for some little innercent suggestion I guess I'll know it. Now you just shut your eyes and go to sleep. We've got to get up early in the morning. I want to get at them sleeves as soon as we git the dishes done."

Takoma Park, D. C.

### THE OLD SKIPPER

THE resort was gay that summer with bathers and picnickers and fishermen, and the skippers of the little town were busy, caring for excursionists and taking the summer boarders on short cruises up and down the shore. A visitor at the Black Rock House counted it good fortune that an old skipper who had taken him out in previous years was to be found on the night of his arrival, and that his boat was at liberty for the next day.

At dawn they pushed out, and after a two hours' sail let down their lines in a place the old skipper knew, sighting from "the Old Ship," as sailors call the conspicuous old meeting-house, and a corner somewhere out among the Brewsters, which objects, with others on shore, make a triangle which marks the fishing grounds. Thirty fathoms of water, and the cod were biting fairly well.

"I seldom have a day on the salt water now," said the visitor, "and when I do, I want something on the end of the line worth the pull."

It was a long and successful day, and took them far from shore. About five o'clock, when they turned shoreward, the wind died down. There was no help for it, and nothing to do but wait the breeze, which the skipper declared would rise soon after the sun went down.

The skipper was an unlettered man, and taciturn withal. His pronunciation was broad — the visitor noticed anew how broadly he pronounced the word "mast," as if it were spelled "mawst" — but he spoke with a certain dignity that told of character behind his words. His speech was free from all profanity or vulgarity, and his weather-beaten face had lines of deep earnestness and thought.

Lying, in the late afternoon, awaiting the sunset, the old man grew a shade more communicative, as a remark of his companion recalled some previous voyages together, and the changes that had occurred since then. At last he told of his sorrow — the death of a little granddaughter, the apple of his eye; how they fought for her life all one long, black night, and how the spirit slipped its moorings when the tide turned in the morning, to leave him ever afterward a lonely old man. He talked of the land to

which souls sailed when they steered beyond the horizon of our earthly vision; he believed in it, but since the death of the dear little girl a new longing had risen in his heart. He wished, oh, how he wished, that he *knew*! It was all right to say you believed it, and he did, and the belief was great comfort, but if he only could say he *knew*!

The visitor was a man who had read and thought, but he was silent in the presence of the old man's griet, and looked at him with a new reverence after the glimpse he had had of the skipper's heart. As they trimmed their sail to the rising breeze Minot's Light began its periodic flashing, and they sailed toward it and past it to the shore.

"If there was only a light like that" — said the old man, but did not finish the sentence. The breeze freshened, and he became as taciturn as he had been before.

The next winter was a hard one on shipping. It was the winter the "Portland" went down, and the coast was strewn with wrecks. The life-saving crew, assisted by volunteers, did prodigies of valor. When the life-boat started through the surf, and was thrown back, and the men in it were drenched and bruised, the old skipper, whose son was a member of the crew, took the place of an injured man, and helped to launch away again. This time they reached the ship in distress, and saved the crew. The papers printed his name, and the friend read it in a distant city.

"Brave old man!" said he. "One thing, at least, he knows, and bravely does it, too — a brave man's duty."

Duty and faith, not unclouded but true, lasted the old man through. A few years afterward he lay down to die.

"I reckon I'm comin' into port," he said. And then he added, "I see" —

What he saw he never told, but the friend who came back the summer afterward, and heard of his death, wondered if it were not the light he sought. — *Youth's Companion*.

### THE MARSH

Billowy lines, not stern and harsh,  
Sweep the reaches of the marsh;

Lance-like reed and cat-tail tower,  
The deep purple aster flower;

Lavish coreopsis gold,  
Nettle blossoms like the fold

Of a garment stained at Tyre  
For an emperor's desire;

Tamaracks in dusky ring  
Round it tall and tapering;

O'er it the lone kildee's cry,  
And the blue eternal sky,  
And the autumn passing by.

— CLINTON SCOLLARD, in *Outlook*.

### POSSIBILITIES IN SHELLS

HELEN M. RICHARDSON.

WHEN Elsie came home from her vacation trip at Nantucket her friends looked in wonder at the large basketful of scallop shells which she brought with her.

"What in the world are you going to do with all of them?" some one asked.

"Come to the fair next month, and you will see," was the reply.

Several of the girls had promised to get up original tables at a fair to be given in the early winter; and Elsie had seen great possibilities in the quantities of scallop shells that were tossed up by every incoming tide.

In the water the shells showed exquisite

colorings, which were much paler when dry; so she conceived the idea of varnishing them, and this made the colors permanent. The clear white shells she left unvarnished, as a trial showed that it gave them a yellow look.

With a small awl she next made holes in each side of the tops of the shells large enough for a good-sized needle to go through. Bits of silk and wads of cotton transformed many of the larger ones into dainty cushions, the cotton being fastened to the shells with mucilage. A pretty ribbon was attached to the shells by means of the holes at the top. Other large shells were made into jewel-cases by linings of bright colored velvet; and she found that there was no end of pretty things she could fashion once she got interested.

She had taken pains to secure many shells of uniform size, a silver quarter of a dollar being her standard. These she sewed to black velvet ribbon the width of the shells, and of a length to go around the neck in the shape of a stock collar. A piece of velvet also covered with a shell formed a pendant.

A number of these were made — some of the clear white shells, and some of the pretty varnished ones. She tied a necklace around the collar of her own dress, and found it to be extremely becoming.

Her booth at the fair was decorated with shells artistically fastened to draperies of light green cheese-cloth. As attendant, she wore a green muslin dress with scallop shells sewed all over it. She also wore them in her hair.

"Treasures of the Sea," appeared above the booth in letters made by sewing the shells to card-board letters covered with black velvet.

No need to say that the originator was well patronized, and that the booth was pronounced the most taking feature of the fair.

Waltham, Mass.

### Bits of Fun

— Prof. — heard of an old woman with epilepsy who had lived to seventy-nine. Curious to know the details of so unusual a case, he interviewed the widower. After inquiring about different symptoms, he asked, "Did she grind her teeth much at night?" The old man considered for a moment and then replied, "Wal, I dunno as she wore 'em at night." — *Lippincott's*.

— *Collier's Weekly* tells of two Irishmen who were on bad terms with each other. The friends of Flaherty claimed that he had been insulted, and urged him to vindicate his honor. Flaherty said prudently: "But look at the size of him. The ma n's a giant!" "Very well," responded his disgusted friend, "then all the people will say you are a coward." "Well, I dunno," responded Flaherty placidly. "At any rate, I'd rayther have thim sayin' that, than the day ather tomorrow exclaimin': 'How natural Flaherty looks!'"

— "And what did my little darling do in school today?" a Chicago mother asked of her young son — a "second-grader."

"We had nature study, and it was my turn to bring a specimen," said Evan.

"That was nice. What did you do?"

"I brought a cockroach in a bottle, and I told teacher we had lots more, and if she wanted I could bring one every day."

— A bright little girl asked one morning at the breakfast table, "Mamma, is hash animal or vegetable?" "Animal, my dear," replied mamma. "Then," cried the little girl triumphantly, holding up a tiny bone, "here's the hash's tooth!"

## BOYS AND GIRLS

## HARVEST SUNDAY CORN CLUB

ALICE MAY DOUGLAS.

"I'D like to have a whole week of fun, mother!" exclaimed Meda, coming into the house one afternoon on her return from school.

"A week of fun?" repeated Mrs. Sterling, looking up from the stocking she was darning. "Why, aren't you having a good time every day?"

"Oh," said Meda, laying aside her hat and drawing a chair beside her mother, "I mean something unusual."

"We're the happiest," said the mother, as she pulled another stocking over the darning-ball, "when we are helping some one else."

"It isn't much fun unless you can work with some one else," faltered Meda.

"I think there are plenty of children who are always ready and willing to assist in any new scheme," answered Mrs. Sterling, "especially if there is a good time in it."

"Can't you think of something nice, mother?" inquired the girl.

"I'll try to think of some plan for you, my dear," answered Mrs. Sterling, "while you arrange the tea table for me."

While Meda was busy in the dining-room Mrs. Sterling tried to think of some interesting way in which a small number of young people of her daughter's age could not only bring happiness to themselves, but to others. Looking up from her work, she noticed a paper lying upon the table, and, taking it up, read the title of one of the articles — "For Harvest Week." "There," she thought, "I've a first-rate idea. Next week will be Harvest Week, and why cannot the children do something in keeping with the time?"

At that moment Meda entered the room smiling, for she knew by her mother's face that she had devised some scheme for her pleasure.

"What is it?" Meda queried, slamming the door in her eagerness to reach her mother's side.

"I've been thinking of something for Harvest Week," replied her mother, energetically.

"Do tell me!" replied Meda, with much enthusiasm. "I can't wait. Is it anything funny?"

"You can have just as good a time with it as you wish," answered Mrs. Sterling, now laying aside her work.

"How would you like to invite your Sunday-school class here and pop corn for harvest decorations?"

"That would be just lovely!" exclaimed Meda, clapping her hands in glad surprise.

"You may fill paper bags for the poor children of the school," continued Mrs. Sterling, "and tie bright ribbons around them."

"Shall we string the pop-corn the way we do for Christmas?" queried Meda.

"Yes," answered Mrs. Sterling, "and some of the older members of the school can assist in arranging the decorations."

"When is Harvest Sunday?" inquired Meda, eagerly.

"A week from Sunday," answered her mother, "and you may meet here for

several evenings while we will pop the corn and string it."

Busy hands and happy hearts made light the work of these gatherings, and by the time the fourth evening had arrived there was much to show for the children's labor. Yards and yards of the white corn were strung for Harvest Sunday, and dozens of white paper bags were filled with salted corn and tied with pretty colored ribbons for the worthy poor.

"Let's call ourselves the 'Corn Club,'" suggested May Kraft, as all rested for awhile.

"Oh, let's!" echoed several of the children.

"We must meet often," said Ned Winton, "even if we don't have corn to pop."

"I am quite sure," said Mrs. Sterling, who had just entered the room and had heard Ned's remarks, "that your meetings will always prove of some benefit."

"Mother's always looking for something that will do us good," said Meda, winding one of the long strings of corn. "Why can't you tell us something about corn, mother?"

"Possibly I can," was Mrs. Sterling's quick reply. "Corn is a very interesting subject to talk about."

"How high does it grow?" questioned Kitty Lane, who seemed to be one anxious to learn.

"Corn grows from two to eighteen feet in height," said Mrs. Sterling.

"Which is the blossom?" queried Laura Simms, who was a dear lover of flowers.

"There are two kinds of blossoms growing upon the corn stalk," replied Mrs. Sterling, as she shelled more of the corn to pop for the children to eat. "The tall, spikelike flower at the top of the stalk contains the pollen; and when the pollen is ripe, it falls upon another blossom farther down on the plant, and this matures it into the silken corn of the market."

"Then the corn plant showers its own dust instead of letting the birds and bees carry it," interrupted Hiram Lee.

"The maize is a very independent specimen of plant life," was the reply, with a tendency towards sarcasm.

"You might know it was!" exclaimed Ned, trying to straighten up as if he were beside a whole field of the waving corn.

"Now if you boys are through with your bright speeches, I will continue my story," remarked Mrs. Sterling. "First, let me warn Meda about making so much dirt upon the carpet."

"Let's go into the kitchen," suggested May, starting towards the doorway.

"Why hadn't we thought of that before?" said Kitty, provokingly, as she and the others followed on.

"Did the pollen fall on what we call the corn?" inquired Meda, after all were seated about the big stove, at which more corn was now being popped.

"It fell on the silk which you will find on removing the husks," was the satisfactory reply.

"Are there many kinds of corn?" asked one of the boys.

"Indeed there are, and it would be a good subject for you to talk of at one of the club meetings which you purpose to

have. Supposing you see how many different kinds of corn you can name, or, what is better, collect. The kernels of the corn differ in size. The colors are orange, brown, red, purple, and even black."

"People have always eaten corn, haven't they?" ventured Kitty.

"Yes," replied Mrs. Sterling. "The ancients used it, and you are all familiar with the story of the Israelites who went into Egypt to buy corn."

"Oh, that's the story of Joseph and his brothers," said Fanny Kemp, rather knowingly.

"Years ago," continued Mrs. Sterling, "corn was ground between stones — not as easy a process to prepare it as now. Corn is of great use to men and animals. Besides its commercial value as an article of food, many useful things are made from the different parts of the plant. Paper is obtained from the stalks and leaves, and mattresses, mats, bonnets, slippers and horse-collars are made of the husks."

"I believe we have worked all the faster, listening to your story of the corn," was the appreciative remark of one of the boys.

"We should give Meda's mother a vote of thanks," Ned now suggested.

"Let's decorate her with some of these corn strings and call her our 'Harvest Queen,'" said May, as she began twining some of the corn about her neck, while others showered her with the kernels.

After the corn had been all prepared, the "club" met at the church on Saturday afternoon and assisted in the decorations for Harvest Sunday. Nearly all the trimmings were of corn. Great stacks of the plant stood in the corners, braces of corn hung from the walls, while festoons of the strings of corn waved in every direction. The decorations were a great surprise to many of the members of the congregation, and, doubtless, they listened more attentively to the sermon amid those beautiful gifts of autumn.

During the entire fall and winter the "Corn Club" proved to be a very busy society, for not only did they find much pleasure in distributing the bags of popcorn among the poor children, but in other works of charity also. They did so well that I should think many of the HERALD boys and girls would "go and do likewise."

Bath, Me.

## Not Afraid

"You'd think the flowers would be afraid to stay outdoors all night."

"The flowers have pistils, little maid," said knowing Johnny White.

— Exchange.

## Liver and Kidneys

It is highly important that these organs should properly perform their functions.

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## THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

## Fourth Quarter Lesson III

SUNDAY, OCTOBER 15, 1905.

EZRA 1: 1-11.

## RETURNING FROM CAPTIVITY

## I Preliminary

1. **GOLDEN TEXT:** *The Lord hath done great things for us whereof we are glad.* — Psa. 126: 3.

2. **DATE:** About B. C. 536.

3. **PLACE:** Babylon.

4. **THE BOOK OF EZRA:** The Jews regard the books of Ezra and Nehemiah as one. This book is evidently a continuation of Chronicles, the last two verses in the latter being the same as the opening verses of Ezra. It is written in Hebrew, with a Chaldean admixture. The first six chapters narrate the return from the Captivity and the rebuilding of the temple—a period of nearly twenty-five years. The remaining chapters take up the history after an interval of seventeen years and record the events of a single year (B. C. 458-457) in which Ezra himself is the principal actor.

5. **CIRCUMSTANCES:** The Persian Empire ruled the East, and Cyrus, its founder, was on the throne. This was the fifth of the great monarchies, and lasted 228 years—B. C. 558-330. Two years before the date of our lesson Cyrus had captured Babylon. Among the captives he found the Israelites, who for nearly seventy years had languished in this alien land, and whose chief prophet, Daniel, had been made third ruler of the Babylonian kingdom on the very night of its overthrow. It was probably through his influence, and also from the fact that the Jews were monotheists like himself, that Cyrus was stirred up to decree their restoration. Reckoning from the first deportation, in the fourth year of Jehoiakim (B. C. 606), the captivity of the Jews had reached the limit specified by prophecy (Jer. 25: 11). Further, nearly two hundred years before, Isaiah had prophesied that the ruler who should rebuild Jerusalem and lay again the foundations of the temple, should bear the name of Cyrus (Isa. 44: 28). The time had arrived in which these predictions, uttered by different persons under widely differing circumstances, converged.

6. **HOME READINGS:** Monday—Ezra 1: 1-11. Tuesday—Jer. 29: 10-14. Wednesday—Isa. 44: 21-28. Thursday—Isa. 45: 1-13. Friday—Dan. 9: 16-25. Saturday—Psa. 124. Sunday—Psa. 126.

## II Introductory

Prepared by the chastening of the Captivity to be restored to their own land and to their former privileges, the Jews waited only for the signal of deliverance. It came, not from a lawgiver raised up in their midst, but from a heathen king. Cyrus felt his heart strangely stirred in behalf of these expatriated Jews, who preserved, though scattered, their national coherence, and whose silent harps, hanging on the willows, bore mournful testimony that they could not "sing the Lord's song in a strange land." He was doubtless impressed, too, by the words and life-story of the venerable Daniel, and especially at being informed that in the Jewish sacred books he himself had been designated by name as the predicted restorer of this people and builder of their temple. He issued a proclamation, therefore, in which he reverently ascribed his rulership over the kingdoms, not to his military genius or the valor of his armies, but to the favor of that one Supreme Lord, whom both Persian and Jew, under different names, alike worshiped; and informed the captives that they were

free to return. He also charged those people among whom they dwelt to assist them with money and goods and cattle.

Advantage was gladly taken of "this act of noble generosity" on the part of Cyrus. The Jews had preserved their genealogies, and their "patriarchal constitution under their princes." Under the lead of these chiefs of Judah and Benjamin some 50,000 captives prepared themselves to return to their native land. The leader of the first caravan was Sheshbazzar, or Zerubbabel, a prince of Judah. To him Cyrus ordered his treasurer to deliver the vessels of the temple which Nebuchadnezzar had carried away—5,400 in number. Their neighbors also bestowed liberal presents, besides freewill offerings for the temple which was to be erected. "Thus, as the Israelites had gone forth from the first captivity laden with the spoils of Egypt, so now they returned from the second enriched with the freewill offerings of Assyria, to be consecrated to the service of Jehovah" (Smith).

## III Expository

1. In the first year of Cyrus—of his sole rulership in Babylon. After Darius' death he kept the reins in his own hands. Cyrus—birth uncertain; supposed to have been the son of Cambyses, a Persian nobleman, and Mandane, daughter of Astyages, king of Media. He was exposed to death at his birth, it is said, by Astyages' order, but was preserved by Harpagus, a herdsman, and grew up a leader among the young men. A chastisement of the son of a Median nobleman brought him before Astyages for judgment, when his features and bearing betrayed his origin. After his accession to the throne of Persia, he de-throned his father-in-law Astyages (supposed to be the Darius of Babylon) and became ruler of the Medo-Persian empire. Word of the Lord . . . Jeremiah. — See Jer. 25: 11, 12; 29: 10. Fulfilled—R. V., "accomplished." The Lord stirred up . . . Cyrus. — The medium in this case was probably Daniel, who continued to hold the place of favor in the Babylonian court. This Persian king learned from him that he had been "honorably fore-named" in the Jewish prophecies, and fore appointed to a glorious service. This extraordinary fact contributed greatly to move him, in addition to any special impulse which may have been given to his mind by the Divine Controller of events (Compare 1 Chron. 5: 26; 2 Chron. 21: 16). Proclamation. — For a fuller form of this see chapter 6. Put it in writing. — It was not only proclaimed throughout the kingdom, but written out for preservation among the archives. Occasion subsequently arose for it to be appealed to.

It may be noted, in passing, that this selection of Cyrus as the instrument in a providential work, is not to be regarded as a guarantee of moral character. He was doubtless a favorable specimen of a barbarian conqueror, and, according to Xenophon (Cyropaedia), possessed many admirable qualities, but he was essentially a despot and a destroyer. "His history," says Dr. William Smith, "proves that he had many of the virtues of a hero and of a king; but if we seek further for his likeness, we must look rather at Genghis Khan, or Timour, than at the Cyrus of the Cyropaedia" (W. O. H.).

2. The Lord God of heaven — (R. V., "the Lord the God of heaven"). — Says Rawlinson: "In the original Persian the document probably ran: 'Ormuzd, the God of heaven.' But the Persian original would naturally be accompanied by a Hebrew transcript, and in this transcript 'Jehovah' would seem to have been taken as the equivalent of 'Ormuzd.' The Persian

notion of a single Supreme Being—Ahura Mazda, the 'much-knowing,' or 'much-bestowing' Spirit—did, in fact, approach nearly to the Jewish conception of Jehovah." All the kingdoms of the earth. — Before the capture of Babylon the conquests of Cyrus embraced almost entire Asia from the Egean to the Indian Ocean. Afterwards he penetrated into Egypt and even into Ethiopia. In R. V., these words, "all the kingdom," begin the sentence. Hath given me. — A similar formula is found at the beginning of a majority of Persian inscriptions. Hath charged me. — Cyrus evidently accepted Isaiah's prophecy (44: 28: "He shall say to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid") as a Divine mandate. Josephus states that Daniel told Cyrus of this "charge" to rebuild the temple.

3, 4. Who is there among you (R. V., "whosoever there is among you"). — The edict was permissive, not compulsory. All his people—both of Israel and Judah. His God be with him—a remarkable benediction from a heathen despot. Let him go . . . build the house. — The temple was fundamental; without it, in the Jewish conception, there could be no Jewish state or kingdom. He is the (R. V. omits "the") God. — As Cyrus is speaking of "the Lord, the God of Israel," he evidently identifies Jehovah with the being whom he worshiped as Ormuzd. Whoever remaineth (R. V., "whosoever is left")—"and with regard to all those who remain (of the captive people) in any part of the country where they have their temporary abode" (Pulpit Commentary). Let the men . . . help him. — All who should volunteer to go were to be substantially helped with money, cattle and other property by those who remained behind and also by the heathen population who were therein to follow their king's example. Besides the free will offering—that, probably, which was made by Cyrus himself (verses 7-11), together with that of others.

The number forming the first caravan, according to Ezra's reckoning, amounts to 42,360, besides 7,367 menservants and maidservants. They had 736 horses, 245 mules, 435 camels, and 6,720 asses. They, no doubt, included many of the Ten Tribes. Those, however, who undertook the journey were doubtless a considerable minority of the captives, who, as directed by Jeremiah, had settled down quietly in the land of their captivity, built houses and planted vineyards. Some followed at a later period. Others remained behind, forming what was called "The Dispersion;" and how numerous these were in all the provinces of the empire we see in the Book of Esther (Smith).

5, 6. Chief of the fathers. — The two principal leaders of the twelve (Ezra 2: 2) were Zerubbabel, a prince of Judah, who bore the title of "tirshatha" (or "pasha"), and Joshua, the high priest. Ezra and Nehemiah appeared, the one eighty and the other ninety-three years, later. The priests and Levites—who would be especially interested in the principal object of the return—the rebuilding of the temple. All

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they that were about them. — "They were liberally assisted by multitudes of their captive countrymen, who, born in Babylonia, or comfortably established in it by family connections or the possession of property, chose to remain. It seems that their Assyrian friends and neighbors, too, either from a favorable disposition towards the Jewish faith, or from imitation of the court policy, displayed hearty good-will and great liberality in aiding and promoting the plans of the emigrants" (J., F. & B.). On reaching Jerusalem the returned captives contributed \$400,000 toward rebuilding the temple.

7, 8. Cyrus . . . brought forth the vessels. — The king sets a good example. The "vessels" were of the choicest kind and of high intrinsic value. Nebuchadnezzar, when he despoiled the Jewish temple, thought he was enriching his own treasury; but he and his successors were simply, though unconsciously, the providential guardians of these sacred vessels until such time as the chosen people, chastened and purified, were in a fit condition to use them again. Mithredath — the same name as Mithridates, "afterwards borne by many great kings." Sheshbazzar — the Persian name of Zerubbabel ("born in Babylon"); the name means "fire worshiper." "These names are an indication that the sun worship of the Persians was at least as old as the time of Cyrus" (Cook). Zerubbabel was "the grandson, real or adopted, of the beloved and lamented Jehochin, and the last direct heir of the house of David and Josiah."

9 11. Five thousand and four hundred. — Ezra enumerates in these verses only 2,499; the remaining two thousand more "vessels" were probably of secondary or less costly kinds. Them of the captivity. — They numbered about 50,000.

"Forth from the gates of Babylon they rode, to the sound of joyous music — a band of horsemen playing on flutes and tabrets, accompanied by their own 200 minstrel slaves and 128 singers of the temple (Ezra 2: 41, 45), responding to the prophet's voice as they quitted the shade of the gigantic walls and found themselves in the open desert beyond. 'Go ye out of Babylon. Flee from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, the Eternal hath redeemed His servant Jacob' (Isa. 48: 20, 21). It was like the procession of Vestal Virgins, with the sacred fire in their hands, in their retreat from Rome; like Aeneas with his household gods from Troy" (Stanley).

#### IV Inferential

1. The hearts of all men are under God's providential control. They may be heathen or hostile, but they yield themselves, very often unconsciously, as ministers of His purposes.

2. The heathen do not lack religion; their devotion to the gods they know is often a reproach to those trained in more favored lands; what the heathen lack is Christianity — the knowledge of the one true God and of Jesus Christ whom He hath sent.

3. If we cannot or will not go ourselves to build the Lord's house in a far-off land, we ought to contribute liberally to those who do go.

4. God remembers His promises.

#### V Illustrative

1. THE AGE OF THE RETURN.

The return of the Jews synchronized with the beginning of the classical era in Greece, and the rise of the Republic in Rome. The Tarquins still ruled in Rome, but the last and most odious of their house was on the throne. In Greece, Pythagoras, Solon and Aesop had lived and passed away. The first public library had been founded in Athens,

and Pisistratus, the tyrant, ruled the rising city. In this age, also, flourished Confucius, the Chinese philosopher (W. O. H.).

2. THE MORAL GAINS OF THE CAPTIVITY.

(1) The monarchy had perished. The returning Jews were led, not by a king, but by a governor, a *tirshatha*. We meet with no king in Jewish history from Zedekiah's date until the usurpation of Herod, the Idumean. "The assumption of the title by the Asmonean princes," says Dr. William Smith, "was only an addition of dignity to the head of a confessedly theocratic constitution." It will be remembered that the request for a king in the first place was regarded with disapproval, and granted "in wrath," as a departure from the fundamental principle upon which the nation was founded; and although, in His forbearance, God permitted and made use of this defection in forming His new covenant with David, the monarchy became a fruitful source of evil to the nation. The idolatrous practices and worldly pride for which God punished them by a seventy years' exile, were largely fostered by royal sympathy. After the captivity these evils, and their cause, disappeared.

(2) Idolatry had perished. Their long captivity purged them from this abomination. The Persian faith was simple, spiritual, antipolytheistic. Its influence was doubtless helpful in confirming the repentance and faith of the captives. Idolatry was henceforth unknown.

(3) Tribal distinctions had come to an end. The pedigrees were kept up, but the old jealousies had vanished. Just as the primitive name "Hebrew" gave way to "Israel" and "Israelite," so these in turn gave way to the names of "Judean" or "Jew." "It was born on the day when they came out from Babylon," says Josephus. The history, therefore, is the history not of the Israelites, but of the Jews.

(4) Ceremonialism had also, to a great degree, perished. Only four of the twenty-four courses of the priests returned. Zerubbabel's temple lacked the Shekinah. The synagogue, which had replaced the temple during the captivity, became a permanent institution. Prayer, to a great degree, superseded rites and ceremonies. Shortly after the return the Scriptures were collected into a "canon," and the scribe took the place of the prophet. The Sabbath, too,

after a brief struggle, became firmly rooted as a national observance (W. O. H.).

#### Work of Welfare Leagues

ONE of the encouraging signs of the times is the organization of Welfare Leagues and similar associations in various populous centres of the industrial world. The Men's Welfare League of the National Cash Factory works at Dayton, Ohio, on Sept. 16 gave a garden party and *fête*, on a large and beautifully situated estate of some four hundred acres. A notable feature of the colossal entertainment, which was attended by about 35,000 people, was the giving of stereopticon lectures on various practical topics, such as "Half Way Round the World," the foundation and development of the Men's Welfare League, and woman's work along similar lines. Neighborhood Improvement Bands played and other innocent amusements were provided. The lawn *fête* recognized no degrees of rank or wealth in its attraction or holding power, poor orphans and millionaires pressing in through the same gates into the garden city. Similar work might well be done in other large industrial centres. A happy and innocent sociality — the periodic congress of associated toilers — tends to make vice less attractive and seductive in a factory community, and virtue, thrift and temperance more readily recognizable as the corner-stones of prosperity or the stepping stones to success.

#### FAMILY SORROWS

Sorrows of some kind come into every home, but the greatest sorrow is to know and feel that some loved one is tied body and soul to a habit that he or she cannot control. We must not blame them, but try to help them, for they cannot help themselves. If any reader of ZION'S HERALD has a father, mother, wife, husband, son, daughter or friend who is suffering from the Morphine Habit, have them write to Dr. Rutledge, 474 Ellicott Square, Buffalo, N. Y. If they will not write, you do it for them. Your loved one or friend wants to stop, but can't. Your help and the Doctor's Remedy will save a life and make a happy home. The Remedy never fails.

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## EPWORTH LEAGUE PAGE

### MESSAGE TO EPWORTHIANs

Rev. Charles Edward Locke, D. D.

Pastor Hanson Place Church, Brooklyn, N. Y.

#### MY FELLOW WORKERS IN THE EPWORTH LEAGUE:

**I** BRING you affectionate greetings! My heart throbs with love and confidence as I think of our great League army. Spiritual work in material and practical directions is what our League is striving to accomplish—bringing things to pass for humanity, in the name of Christ. What obedience, and courage, and patriotism are to the soldier, spirituality, and faith, and loyalty are to an Epworth Leaguer. We are not to forget that the great vices of our day are the stubborn fortresses which must be attacked and overthrown. Young men have won all the world's great battles and composed all the world's great armies. If the young people do not fight for Christ, the victories will be postponed.

These are mighty days in which to live, but we fail in our chance unless there are great achievements as well as great opportunities. God has made an enormous investment in the youth of our age. A thing is valuable according to the investment in it for which there is a corresponding return. What is put in and what can come out of a thing determines its value. God has invested in man an eternity of time and an omnipotency of power; He has made man His masterpiece—"a little lower than God," yes, "a shav- ing less than God." Man is an inventor, a creator, with powers of analysis and synthesis. Perhaps you have seen the Havard primates. There is a bridgeless chasm between the orang-outang and chimpanzee, the highest order of brute life, and the Kaffir, the lowest order of human life. Only God could cover that distance, and this He did by further investment. If any one would realize the value of a single human being in the sight of his Maker, he will take note of the long process of the ages by which the earth was prepared as a residence for man's body. Geology reveals to us the workings of the Infinite Mind in bringing this globe out of chaos and in producing the conditions which would sustain human life. All of this that the physical and visible man might exist—the vehicle of the soul. Again, note the marvelous capacities of man—physical and intellectual. Observe the human mind and the altitudes of knowledge to which it is able to ascend. So many of God's laws have been discovered by man that they have been formulated into the various sciences. Again, so valuable did the Almighty esteem the human soul that He took upon Himself the form of man to help man find the path of salvation. We are bought with a price, which is no less than the blood and sufferings of the world's Creator. And still, again, the value of our souls appears as we read that the omniscient Mind and omnipotent Arm which prepared this earthly habitation have gone to prepare a place for redeemed souls in the bright eternal. It is difficult for us to form an adequate conception of the value of our souls.

I have said that the value of anything depended upon its power of return. Men and women have lived who vindicate God's wisdom in creating man. I was impressed with this fact as I rambled one August day through Mt. Auburn Cemetery and found the tombs of Lowell and Holmes and Longfellow, of Sumner and Edward Everett, of Edwin Booth and Charlotte Cushman, of Lyman Beecher, Channing, Phillips Brooks, and Louis Agassiz. Then I rode over to the banks of the peaceful Concord and found the resting-places of Emerson, Hawthorne, Thoreau, Louisa Alcott and her distinguished father. The next day I went down to picturesque Plymouth, and in the old graveyard read the names of William Bradford, John Cotton and Governor Carver. Even these few lives demonstrate the return that is possible for the investment, and illustrate the value of a life.

It is a part of our pleasant care as League members to help to crowd out of our age commercialism, and greed, and social rivalries and frivolities, and replace them with the simplicity, and sacrifice, and service, and happiness of pure Christianity. Let us light our torches at the altars of Jesus Christ and keep them burning until we triumphantly reach the goal.

#### PRAYER-MEETING TOPIC

##### Better Work Our Chapter Should Do

Sunday, October 15

REV. MATTHIAS S. KAUFMAN, D. D.

##### DAILY BIBLE READINGS.

- Oct. 9. Getting more wisdom. Prov. 2:1-9.  
Oct. 10. Holding on longer. Luke 8:6-13.  
Oct. 11. Obeying better. Rev. 3:7-13.  
Oct. 12. More zeal. John 2:13-17.  
Oct. 13. Stronger faith. 1 John 5:13-16.  
Oct. 14. More unselfishness. Acts 9:36-39.  
Oct. 15. Topic—Better Work Our Chapter Should Do. Heb. 6:7-12; 13:20, 21.

"Out of the shadows of night  
The world rolls into light;  
It is daybreak everywhere."

Improvement and progress are in the air. Recent discoveries, recent marvelous inventions, recent international treaties of world-wide interest, are indications of a true ambition for race-betterment. Sleepy eyes have been opened in surprise. Stupid souls have been electrified into alertness. The clear ringing "Forward March" of our age stirs the pulses of all who are capable of being touched into action. Who stands still amid this on-moving mass of aspiring humanity? "Not I," says the

musician, as hour after hour he persistently perfects himself in his noble art. "Not I," says the farmer, as he applies all new scientific and mechanical appliances to the increase of his fields and stock. "Not I," says the business man who toils most ingeniously to keep up with his pushing competitor. Who stands still? Some churches? Some Epworth League chapters? No, for it has become a common-place assumption that we must go—either backward or forward.

##### Backward?

1. No, not bearing thorns and briers (Heb. 6:8). "We are persuaded better things of you" (Heb. 6:9).
2. No, for your "labor of love" is such as God will not only decline to "overlook," but upon it He will pour His blessing (Heb. 6:10).
3. No, for His special solicitude for every Epworthian is that you "do show the same diligence to the full assurance of faith unto the end" (Heb. 6:11).
4. No, for we shall not allow the indifferent ones to check us, but be inspired by the heroic example of those who "inherit the promises" (Heb. 6:12).

##### Trumpet Call

1. For a League devotional hour which gives evidence of much preparation on the part of the leader.

2. A devotional hour, in which it is evident the members have come prepared to do all that may rightly be expected of them.

3. For a more thorough organization of departments, in some one of which every member is assigned some work.

4. Not so much better officers as better service from those now honored with official place.

5. For an increase of membership as well as increased efficiency.

6. Deeper sense of obligation to keep our covenant as members of Christ and His church.

7. Keener sense of duty concerning our support of the Sunday evening preaching service and the mid-week meeting.

8. Greater zeal for the salvation of the unsaved and more effort in personal evangelism.

9. A purer and sweeter personal experience gained largely by the faithful observance of the blessed Morning Watch.

##### Goal

"It is nothing less than our best for Him who gives His best to us. We find it most powerfully and beautifully expressed in Heb. 13:20, 21. Why not commit this benediction to memory and repeat it frequently? "Make you perfect in every good work to do His will" (Heb. 13:21). We cannot perfect our own lives, but Christ can do it. Think not so much what opinion man may have of your character, but be intensely anxious to have it "well-pleasing in His sight" (Heb. 13:21).

"And God shall make divinely real  
The highest form of thine ideal."

Norwich, Conn.

##### Common Lives

**C**ERTAINLY, in our own little sphere it is not the most active people to whom we owe the most. Among the common people whom we know, it is not necessarily those who are busiest, not those who, meteor like, are ever on the rush after some visible charge and work. It is the lives like the stars, which simply pour down on us the calm light of their bright and faithful being, up to which we look and out of which we gather the deepest calm and courage. — Phillips Brooks.

##### FOUND RIGHT PATH

##### After a False Start

"In 1890 I began to drink coffee. At that time I was healthy and enjoyed life. At first I noticed no bad effects from the indulgence, but in course of time found that various troubles were coming upon me.

"Palpitation of the heart took unto itself sick and nervous headaches, kidney troubles followed, and eventually my stomach became so deranged that even a light meal caused me serious distress.

"Our physician's prescriptions failed to help me, and then I dosed myself with patent medicines till I was thoroughly disgusted and hopeless.

"Finally I began to suspect that coffee was the cause of my troubles. I experimented by leaving it off, except for one small cup at breakfast. This helped some, but did not altogether relieve my distress. It satisfied me, however, that I was on the right track.

"So I gave up the old kind of coffee altogether, and began to use Postum Food Coffee. In ten days I found myself greatly improved, my nerves steady, my head clear, my kidneys working better and better, my heart's action rapidly improving, my appetite improved, and the ability to eat a hearty meal without subsequent suffering restored to me. And this condition remains.

"Leaving off coffee and using Postum did this, with no help from drugs, as I abandoned the use of medicines when I began to use the food coffee." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Read the little book "The Road to Wellville," in each package.

## OUR BOOK TABLE

**PROBLEMS OF PHILOSOPHY; or, Principles of Epistemology and Metaphysics.** By James Hervey Hyslop, Ph. D., LL. D., formerly Professor of Logic and Ethics, Columbia University. The Macmillan Co.: New York. Price, \$5, net.

At the first opening of this noble and worthy book one is impressed with the modesty and merit of the author. In the dedication (to his former pupils) he refers to his "many struggles to make clear the riddles that vex the unhappy path of man when he so much needs the ideals which he cannot prove but only live." And in the preface, after acknowledging his indebtedness to Plato, Aristotle, Epicurus among the ancients, and Kant, Hamilton, Lotze among the moderns, he proceeds to guard, as best he can, against the difficulties so strongly felt by every thinker who discusses philosophic problems, difficulties residing in the equivocal character of the fundamental terms which give rise to so much misunderstanding and so many needless disputes. He says, frankly and humbly: "I have not arrived at any dogmatic conclusions upon some of the main problems of reflection, being content to outline the method for their solution and to show how far we have proceeded toward this, while I indicate my sympathy with the truth on both sides of disputed waters." It is this broad sympathy with truth, this power to see both sides, this judicial fairness, appearing on every page of the bulky volume, that especially commends it. The number to whom the book will especially appeal, or who will thoroughly understand it, is, of course, small. But they who have a taste for the primary processes and theories of knowledge, for the various questions that are involved in materialism and spiritualism, idealism and realism, monism, dualism, pluralism, and the rest, will find a rich treat in these solid, comprehensive, clearly-phrased, closely-reasoned chapters. Ministers will find themselves especially concerned with the last two chapters, one of which is on the existence of God, and the other, the concluding one, discusses with great ability and fairness the conflict between science and religion. The author writes as a friend to both parties, and we would that some of his counsels might be widely known and heeded. Many of his pungent sentences are well worth quoting. He believes that Christianity must make its peace with science frankly and without reservation, and that its priesthood must have the courage to lead and not follow in this movement. "A new Protestantism is needed which will insist that religion needs as much reforming as science needs the leaven of moral impulse. One main difficulty is that there is too little freedom for those who would correct the errors of the religious mind by plain speaking. The most intellectual men who would like to do man a service as his ethical and religious teachers are not conceded the requisite freedom of thought and speech." "It is only the man who has no responsibilities as an institutional teacher that can speak out his mind freely in the public forum. The freedom of academic teaching is perfect on every subject but religion." The still lingering spirit of persecution on the part of many theologians, who have refined their methods but deny anything like adequate freedom of thought, the author denounces most fittingly and most vigorously. The scientific spirit, which he praises, he says is "a supreme reverence for facts." "There is no surrender of the will so absolute as that required by science. Science has but one mood by which to secure salvation, and that is, willing acceptance of facts regardless of

theories and emotions." "The chief fault of the religious mind is its inelasticity and inadaptability to new facts. It will sit at no shrine but the dead formulas of the past. It is forever trying to put new wine into old bottles. Repeating antique formulas is not the way of salvation. It is no better than counting one's beads. The confession of error and the change from a useless devotion to the past are as imperative duties as any that religion has urged upon the hardened sinner." We must not quote further, but we have given enough to show that there is an immense amount of extremely wholesome reading in this book.

**THE CODES OF HAMMURABI AND MOSES.** With Copious Comments, Index, and Bible References. By W. W. Davies, Ph. D., Professor of Hebrew in Ohio Wesleyan University. Jennings & Graham: Cincinnati. Price, 75 cents, net.

It is a very great convenience to have, in such compact, intelligible form, this extremely important document discovered nearly four years ago at Susa in Persia by M. de Morgan, a veteran French archaeologist. It gives us the laws of this great monarch who reigned in Babylon 2250 B. C., in the time of Abraham, it is supposed, although Abraham's date has been usually calculated, according to Genesis, as about 1900 B. C., his death 1889. But if Hammurabi is the Amraphel mentioned in Gen. 14, as is considered certain, and if the monuments show him to have flourished 2250 B. C., it will be simply another instance added to the many already accumulated as to the untrustworthy nature of the figures in Hebrew chronology. Prof. Davies, however, is careful not to refer to this. The parallelism between the laws of the Babylonians and the Hebrews is certainly very striking, but very much what might be expected after all, considering how closely they were allied, Abraham, the ancestor of the latter, coming from the country of the former; Ur itself, his birthplace, being in Hammurabi's empire. Though the two codes are a thousand years apart, to say the least, and possibly much more, the similarities are very great, bearing testimony to the stationary character of Eastern civilization. Many expensive volumes have been written on the matter, and others will be. The common people, in this small book, can see for themselves and form their own conclusions.

**THE MOSLEM DOCTRINE OF GOD.** An Essay on the Character and Attributes of Allah, according to the Koran and Orthodox Tradition. By Samuel M. Zwemer. American Tract Society: New York. Price, 75 cents.

An admirable monograph on an important theme. This missionary to the Arabians has gone into the subject deeply and produced a convincing treatise—that is, we hope it will be convincing to some or many of his Mohammedan opponents. He shows the insufficiency of the Moslem idea of God, its vast inferiority to the Christian, and even to the Jewish. There is no fatherhood in it, little or no love; Allah is not absolutely, unchangeably, and eternally just, and there is a lack of harmony in his attributes. A pitiful picture is given of the low morality of Arabia, the utter lack of progress, the blight and curse under which it rests because of Islam, and its pressing need of the Gospel.

**LIFE MORE ABUNDANT.** Scriptural Truth in Modern Application. By Henry Wood. Lothrop, Lee & Shepard Co.: Boston. Price, \$1.20, net.

Mr. Wood and other writers on the "New Thought" present an extremely liberal type of Christianity, couched in a terminology more or less mystical, but getting in some cases pretty close to the truth. Not everybody takes to this kind of diet, but those who like it at all are apt to like it very much. The present volume naturally reminds one a good deal of the other books by the same author, and has nothing, so

far as we have noted, specifically new. Its general position regarding the Bible may be indicated by the following extract: "It is not a fetish, not a breastwork for the defence of dogma, not an abnormal or miraculous missive, but a Book, grand in its merit, superlative in its truth, and inspired for the reason that it inspires life." "Salvation," it says, "consists of the unfolding of the higher part of man, or rather of the real self." Some of the other topics treated are: "Eden and the Fall," "The Future Life," "The Real Seat of Authority," "The Priest and the Prophet," "Christ and Jesus."

**THE MAKING OF A MAN.** By Orison Swett Marden. Lothrop Publishing Co.: Boston. Price, \$1.25.

Mr. Marden is not only the editor of *Success*, but has shown in many ways that he knows how to achieve success. These twenty-one brief talks to boys will do them a world of good if they can be induced to read them. The topics are: "Courtesy," "Moral Daring," "Occasion's Forelock," "Self-Honor," "A Master Passion," and such like. They are all good.

**FLOYD'S FLOWERS OF DUTY AND BEAUTY.** For Colored Children. Being one hundred short stories, gleaned from the storehouse of human knowledge and experience. By Prof. Elias X. Floyd, D. D. Illustrated by Prof. John Henry Adams. Hertel, Jenkins & Co.: Atlanta. Price, \$1.

This is certainly unique, a new departure, a significant sign of the times, a book exclusively for little colored children. The stories are largely adapted to their special needs, and the pictures (very numerous) wholly so. In them no white people appear, except to their disadvantage. The tables are turned. Eighty original drawings have been made expressly for the book by a rising young colored artist of the South. They are rather rude, most of them, but as an innovation and a first attempt they make a decided impression. The book is likely to have a good sale; it is put up in three styles of binding, and sold by agents.

## Shouted Up

**In England they Politely Refer to the Stomach as "Little Mary"**

*Little Mary*: "I say, up there, won't you please quit sending down such a variety of unnatural things to me?"

"Here this morning first came down some sticky, pasty material, all starchy and only partly cooked. It was wheat or oats, and was decorated with milk and sugar. Between the unchewed mouthfuls came gulps of coffee, finally a good big drenching of it. Then some bread and a lot of grease, perhaps it was butter, then some fried eggs and fried meat and more coffee, and some fried cakes and syrup. You load things on me as if I could stand everything."

"I try faithfully, but there's no use—I can digest part of it, but the balance sours, and I simply have to push it along to the liver. He says he's badly overworked now, and gets so weak he almost collapses; so he sends the sour mass on down into the intestines to raise gas and trouble of all kinds. We can't help it, and you must either select your food with better reason or stand more and more trouble down here. Suppose you try us on some cooked or raw fruit, a little Grape-Nuts and cream, two soft-boiled (not fried) eggs, some well-browned toast, and a cup of Postum. Liver and I will guarantee to make you feel the keen joy of a hearty and well man if you will send those things down to us. There's a reason, but never mind that; try it first, and when you find we know what we are talking about, you may be ready to hear the reason."

## OUR DEACONESS HOSPITAL

WHILE many have been at seaside and mountain taking a needed season of rest, there have been many others whose duties have kept them at work. There is no rest from sickness and suffering. The deaconesses and nurses of the Deaconess Hospital have been as busy during the summer months as at any period of the year.

During the months of June, July and August 57 patients were admitted. Of these 23 received free treatment, or that partially free. Twelve of these were medical cases, and the remainder surgical. The district nurses, who for the most part give their time freely to the poor, have nursed 92 persons 908 hours in their homes during the summer months. Of these latter it may be said that the only approach made by the church to them is through some such humanitarian agency. When we reflect that there are scores of thousands in Boston and other New England cities who are so affected by religious prejudice or the bias of education (or the lack of it) that Christian agencies have no avenue of approach to them but through sympathetic channels, this work done by the deaconess and deaconess nurse is an invaluable agency of the church. Two nurses were graduated, one to go South to work among the colored people.

It has not been possible to meet all the demands in the Hospital. While approximately 60 persons have been cared for, a third more than this have been refused admission from lack of room. This is not all. Numerous physicians have ceased to ask for accommodations at the Deaconess Hospital because it is so seldom they can be accommodated. There is no doubt whatever that the entire 42 beds of the proposed new building would be in demand very soon after opening the building. This project has not made the progress it should, although as much has been given toward its support in the past six months as in any previous two years. Since Jan. 1, 1905, \$30,000 has been assured by the Association toward the new building. This is in good subscriptions except \$1,500 from legacies. There are \$50,000 yet required. There have been many interviews with people who will help to make up this amount. Not nearly all is yet in sight. The general sentiment prevails that the building should be ready for use by another autumn. It can be if Methodist people can be made to see the large value such an institution will be to the church, and the increased respect it will give to the denomination.

The following letter, just received from Dr. Edward Reynolds, dated Sept. 23, shows that not the patients of the Hospital alone are appreciative of what it is doing:

"I wish you every success in your enterprise of enlarging the Deaconess Hospital and establishing it on a permanent basis. My long and intimate experience with it convinced me both that the character of its work from a professional standpoint was of so high a class as to

## Refreshing Sleep

Comes After a Bath with warm water and Glenn's Sulphur Soap. It allays irritation and leaves the skin cool, soothed and refreshed. Sold by druggists. Always insist on

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Hill's Hair and Whisker Dye, Black or Brown, 50c.

If you want  
to save something every day  
get a new

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the Range that  
Makes Cooking Easy

Leading dealers sell them everywhere as the standard range

deserve encouragement, and that it was filling a certain field in humane and philanthropic work that is peculiarly its own. I think it should be equipped with a better building, and I wish that it could have sufficient floating funds to enable it to greatly enlarge its care of those individuals whose refinement of life and character unfits them for the wards of a larger hospital and who yet have not the means to pay their expenses or more than a part of their expenses in a more private institution. This is the especial service for which the Deaconess Hospital seems to be peculiarly fitted."

## THE CONFERENCES

### MAINE CONFERENCE

#### Portland District

York. — Summer visitors have thronged this popular seaside resort during the vacation season. The pastor, Rev. I. A. Bean, has been greeted with larger congregations than last year, and frequently preaches to college presidents, deans, professors, and preachers of note, who need the same gospel message of salvation which he brings to the common people. Granted a three weeks' vacation by his church, Mr. and Mrs. Bean anticipate a carriage trip to the White Mountains, which at this season of the year will be charming.

Portland, Washington Ave. — Rev. J. H. E. Rickard, the pastor, has received the degree of Ph. B. from the University of Chicago. Mr. and Mrs. Rickard spent their vacation season at St. John, N. B., among their old home friends. The Sunday-school is in a prosperous condition. Since Conference 7 have been baptized. Special meetings are to be held in October. This is a good field for a revival.

Goodwin's Mills and Clark's Mill. — The pastor, Rev. C. B. Lamb, is in much better health this year than last. A reunion service was recently held at Goodwin's Mills. All the old pastors were invited, and the ex-presiding elders also. Revs. W. S. Jones, G. R. Palmer, C. W. Blackman and W. H. Varney responded. All took part in the services, which were well attended and full of interest. The new Hymnals have been placed in the church at Clark's Mill. This is an up-to-date church, where the pastor is paid every week and full apportionments are met. The church edifice has been painted of late and all bills have been settled. That church can count itself happy which has in it one man, at least, who has a generous heart, a fat pocket-book, and a deep love for the temporal and spiritual interests of the society; who looks after all these matters in person, and at the same time blows no horn, and never indicates by word or act that he is doing more than the least in the church.

Portland, West End. — Rev. D. F. Faulkner, of Saco, has been assisting the pastor, Rev. J. A. Betcher, in special meetings, and glorious results have followed. Many of the church members claim to have received the blessing of "perfect love," and where this is sought and found only sweetness of spirit, purity of life,

and burning zeal for the salvation of souls will be manifested as the fruit of the Divine indwelling. John Wesley said that where this doctrine is taught and experienced every department of the church prospers; but where it is not, everything languishes. If his statement is true, one may easily find the reason why so many churches are weak and are gradually dying out; also why there are so many Tom Thumbs in the church and so few giants in these days. Knightville is being supplied by Rev. J. A. Betcher, as we failed to find a man to become pastor of that church in the early summer.

Gorham, North Street. — "Beautiful for situation," a quiet, restful spot. Church and parsonage are in close proximity, with land enough for a fine garden, which the pastor, Rev. Thomas Whiteside, knows just how to cultivate, raising about everything which might be found on the largest farm conducted according to the most approved methods. Who would not be a country parson, preaching to level-headed farmers and their intelligent wives, with their unsullied sons and daughters? The pastor has been in his pulpit every Sunday, and takes no vacation for the season. Mr. James Whiteside, the pastor's oldest son, who is an engineer on the Michigan Central Railroad, with his family, spent four weeks with his parents during the summer. Dr. Hamlen, of Malabar Seminary, is to assist the pastor in revival services, beginning Oct. 15. B. C. W.

#### Lewiston District

Naples and North Sebago. — Rev. Francis Grosvenor is pastor here. His health has improved greatly during the summer, and he hopes to continue the work during the remainder of the year. The people on both parts of the charge hold him in high esteem and have shown their appreciation by an advance of \$100 on salary. A new Epworth piano has been placed in the church at Naples, and is all paid for at this time. The help of the summer visitors in this matter is highly appreciated. A sale was held at Naples which netted a neat sum for the church. At North Sebago, by the help of the Church Extension Society and by the subscriptions of the people, the last of the debt on their new chapel has been paid, and the second anniversary of the dedication was celebrated by a jubilation service. A fine new organ has been placed in the church by Charles F. Jones, of Portland, an earnest Christian worker, who, while not a Methodist, is greatly interested in the church and has done much to help it in many ways.

Lewiston, Hammond St. — This church is still moving forward under the leadership of Rev. G. D. Holmes. The vestry has just been renovated, the carpet cleaned, the woodwork painted, and the walls and ceiling frescoed. It is planned soon to make improvements in the audience-room. The pastor's son, Elvert, who is a graduate of Bowdoin College and of the General Theological Seminary, N. Y., is now secretary for Bishop Codman of the Protestant Episcopal Church and is assistant in St. Luke's Cathedral, Portland. The daughter, Mabel

graduated from Bates this year, and is now teaching as assistant in the Richmond high school.

**Evangelism.**—We are glad to report that on many charges plans have been made to hold special services this fall before the cold and storms of winter arrive to hinder. Already the services have begun in some places and are meeting with success. Let there be a widespread effort to win men to Christ, both in special meetings and in the regular services!

**Zion's Herald.**—The publisher again makes the liberal offer to send the paper fifteen months for the price of a year. Names may be sent in by the pastor and at once be placed on the mailing list, and the subscription price can be paid later at the convenience of the subscriber. Rev. F. H. Morgan, the new field agent, will be ready to help in the canvass for new names. Invite him to your pulpit and your charge.

C. F. P.

## EAST MAINE CONFERENCE

### Backsfort District

**Cutler.**—When a week of assembly was followed by two more of camp-meeting, with about seven services a day to follow up, we would so gladly have journeyed home with the family and the jolly camp-meeting folks, or hid away out of sight for ten days; but our young brother, Rev. W. A. Smith, who has been doing such excellent things at Cutler, desired us to go to his charge for Sunday to conduct baptismal and other services, so we kissed the family good-by, gave the Chautauqua salute to many friends, and mounted the open stage for fourteen miles of dust. We were entertained at the hospitable home of Fred Wilder, whose wife, together with Mrs. Gilson, another old-time friend of our church, was received to full membership on Sunday morning. One was baptized and taken on probation at the same time. At the evening service the president of the Epworth League, Mr. C. D. Wallace, was received to membership. A Junior League of half a hundred members has been organized, and three Sunday-schools have been put on foot. An Epworth League of 26 members is doing excellent work, and a gracious spirit prevails. Our Sunday services—held in the rain—revealed to us that a revival is ready to be projected here. People are tender, and will soon come.

**Wesley.**—We took to the woods by the lake back of the old place where we were born, for two days' vacation! It rained both days, but we lay on fir boughs, in a good tent (with the two boys and Rev. Jos. Jackson), with a roaring pitch pine fire, and enjoyed it much. Sunday afternoon and evening we preached in the old home church to our own town's people, and God

gave us a great service. Six made a stand for Christ—among them our own youngest brother. If we could tarry here for a week or ten days, there would be a good ingathering evidently. Oh, that God will continue to grant us souls each week right through to Conference!

**Searsport.**—We found Rev. and Mrs. C. W. Wallace happy and full of labors. One of the finest organists on the district, Miss Hannah Colcord, presides at the organ in Searsport church, and the music is always an inspiration. We noted several new scholars in the Sunday-school, also new chairs in the primary department. The class-meeting is taking on new interest at the present time. One young man, president of the Epworth League, Roscoe Porter, was baptized recently. We went to Stockton for afternoon service in a hall and had a very enjoyable time.

**Belfast.**—S. W. Owison, one of Belfast's most respected officials, came to Searsport for me, for evening service at Belfast. On our way we had a coveted opportunity of calling upon, and praying with, his invalid wife, who has sat for ten years (a paralytic) patiently waiting God's order. She is in her 89th year. Rev. John W. Hatch had been to Monroe, some twelve miles away, for afternoon service. A fair congregation faced us at Belfast and we had a good closing service. Miss Nettie Follett, one of the most helpful workers in this church, has been laid aside for weeks, but is slowly recovering.

**Eddington.**—We relieved Rev. G. M. Bailey of one trip to this point, and had a very enjoyable time with the people. We talked and had the laymen talk, and the glad testimonies rang cheerily in our memory as we ferried the Penobscot and climbed the hills to reach the electric for home.

**Brewer.**—It was class-meeting night, and Rev. G. M. Bailey had requested an address on class meetings and other church work. A splendid company gathered in response to his invitation. We spoke from our heart many things, and seemingly most sympathetic attention was given. A spirit of glad determination to arise and do better was upon us when the handshaking time came. Mr. Bailey and his wife are proving a happy fit in Brewer. God bless them!

FRANK LESLIE.

## VERMONT CONFERENCE

### St. Johnsbury District

**Holland and Morgan.**—The pastor reports congregations good and the outlook encouraging in many respects. The new bell has been hung at Morgan Beach, and the church at that point is receiving paper and paint. At Morgan Corner the ladies recently held a sale which netted about \$47 for church purposes. It is hoped that the new Hymnal will be put in each of the three churches. Rev. F. B. Blodgett, pastor.

**Irassburgh.**—A well-attended and interesting class-meeting on Sunday morning, according to the usual custom of the place, gave the presiding elder inspiration to preach the Word to the large and attentive congregation that gathered here, Sept. 17. Mr. A. M. Walker, of Whitefield, N. H., the "chalk talker," was in both meetings and was to begin special evangelistic work in the evening. The preceding Sabbath Rev. G. H. Wright raised in a few minutes nearly \$90 toward some much needed improvements on the parsonage. Rev. J. E. Knapp is able to attend church, where he is always gladly welcomed.

**Newbury.**—Rev. E. R. Currier recently received 4 persons to full membership in the church—3 from probation, and 1 by letter from another church.

**Newport Centre.**—Union services are held Sunday evenings with the Baptists at this point, so the elder preached in the Baptist Church, Sunday evening, Sept. 17, to a congregation that well filled the house. This was his seventh service for the day, but later in the evening he was present at an interesting marriage ceremony, the sequel of an episode chronicled in the papers nearly a week earlier, where wedding guests were invited, but the wedding did not come off, the bride having been spirited away. The sturdy groom followed to Canada (from another part of the district), claimed the fulfillment of the promise, and was not compelled to return alone. Knowing Rev. M. H. Ryan, they turned aside here for the ceremony.

## A CURE GIVEN BY ONE WHO HAD IT



In the Spring of 1893 I was attacked by muscular and inflammatory rheumatism. I suffered as those who have it know, for over three years, and tried almost everything. Finally I found a remedy that cured me completely and it has not returned. I have given it to a number who were terribly afflicted, and it effected a cure in every case. Anyone desiring to give this precious remedy a trial, I will send it free.

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May they "live happy ever after!" The parsonage buildings have received a new coat of paint.

**St. Johnsbury Centre.**—Rev. Abner Howard, formerly a member of Vermont Conference, but for many years in the local ranks, passed to his rest from this charge a short time since, and was laid away in the cemetery at Sutton, his early home. Rev. O. J. Anderson was assisted in the prayer-meeting of Sept. 21 by Rev. William Shaw, of Lyndon. There was a large attendance, and some encouraging indications.

F. W. L.

### St. Albans District

**Franklin.**—Sunday, Sept. 17, was Decision Day in this charge. The presiding elder preached in the morning, and gave a brief talk to the Sunday-school. The pastor, Rev. O. B. Wells, is very hopeful, and is encouraged with the prospect of a revival in this charge.

**East Franklin, South Franklin, West Berkshire.**—constitute one charge under the pastoral care of Rev. G. A. Emery. A large congregation greeted the presiding elder on the afternoon of Sept. 17. A deep interest was manifested, and four persons—a young man and his wife, and two young ladies—gave their hearts to Christ at the close of the sermon. At West Berkshire, notwithstanding dark clouds threatening a storm, country roads in a bad condition from recent rains, and no street lights, a congregation of more than one hundred persons gathered at the evening service. Here again the Lord's presence was made manifest. This charge is one of the most encouraging fields on the district. The officials are consecrated servants of the Lord Jesus Christ. The finances are kept up to date, and many of the people have a mind to work and to give.

**Elmore.**—Nestled among the hills may be found resting beside a beautiful lake the quiet little hamlet of Elmore. Only a few of the people seem interested in religious work, but those few are devoted, self-denying, and much in earnest in the Lord's work. Rev. Maurice V. Wright, a young man received on trial at the last session of the Conference, is endeavoring to feed the little flock and render faithful service. His mother, a godly woman and mother in Israel, keeps house for him. We do not like to see any of the New York State presiding elders casting their eyes in this direction. Such young men as Mr. Wright we propose to keep right here.

**Hyde Park.**—Once, I understand, there was a Methodist church appointment in Hyde Park; but the charge thus named now refers to three schoolhouse appointments in the town of Hyde Park, which are served by one of the Conference veterans, Rev. O. M. Boutwell. A small church society has been formed here. Mr. Boutwell lives on his farm at Cleveland's Corners, and directly opposite is a small schoolhouse in which the morning and evening services are held. Once in two weeks he preaches in a schoolhouse at Centerville in the afternoon, and on the alternate Sunday at Garfield. It was our privilege to speak to a congregation of intelligent men and women at Centerville on the afternoon of Sept. 24, and to the people at Cleveland's Corners in the evening. Here in the midst of a threatened storm, enveloped by the blackness of a very black night, with the lightning flashing in the distance, about forty people gathered to hear the Gospel. I imagine it was something like the primitive congregations of Methodism. There were the children from a six-weeks-old

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babe to those that were older, and there, also, were the aged leaning upon the staff.

**Group-meetings.**—The first series of the group meetings was held according to appointment. In most of the charges souls were converted, and in all a special quickening came to the church. The second series is now under way, with an increasing interest resultant from those previously held. The ministers, with scarcely an exception, responded to the call and plan of the presiding elder, and the results already justify the effort. A loyal band of brethren are serving the churches on St. Albans District.

By the way, I am pleased to see that in other places there is a tendency to "follow after that which is good" in the organizing of the district into groups for similar services. H.

## NEW HAMPSHIRE CONFERENCE

### Concord District.

**Ministers' Retreat.**—A ministers' retreat for the men on Concord District is to be held at Plymouth, Oct. 16 and 17. This will take the place of the four preachers' meetings for both the southern and northern parts of the district. Rev. Dr. A. B. Kendig has been secured to conduct the retreat proper, and also to speak at some of the public services. It is intended to have private meetings when themes like "Ministerial Temptations," "Soul Winning," and others, will be considered, and there will be sought on the part of all a deepening of the spiritual life. This is a new step in our Conference, but it is felt that it will prove very helpful.

**Whitefield.**—On Thursday evening, August 24, a unique musical concert was given in the Whitefield town hall under the auspices of the Epworth League. Forty years ago, before either the Baptist or Methodist churches in the town were built, union services were held in the town hall. In those good old days the choir was largely composed of the young people of the Chase and Bunton families in town, the former being Methodists and the latter Baptists. Years have passed since then, and though there is no account of courting in the choir seats in those days of yore, it is a fact that the name of Bunton has given way to the name of Chase, and while the Chase family has made rapid numerical strides, not a Bunton girl is left. This year the Chase and Bunton families held a family reunion at the old Chase homestead. As the name of Chase has been identified with Whitefield Methodism from its very beginning—Rev. Jonathan Chase of the fourth generation back coming to Whitefield and organizing the first Methodist society in the town in 1824—the visitors to the old homestead decided to give a public concert in the town hall for the benefit of the Methodist Church. Four of the singers of the sixties formed a vocal quartet, and with the younger people as instrumentalists, they gave one of the best concerts ever given in Whitefield. The proceeds go towards wiring the auditorium for electric lights. The vestry has been repaired and renovated at a cost of over \$90. At the September communion the pastor, Rev. W. J. Atkinson, received one into full membership from probation and one on probation. Rally Sunday was fittingly observed, Sept. 24. The *Whitefield Times* of the previous week published an open letter addressed to the Protestant residents of the town, calling their attention to Rally Day and its significance, and appealing to the non-churchgoers for attendance at some one of the Protestant churches. The letter is signed by the pastors of the Free Baptist, Methodist Episcopal and Advent churches, with their Sunday school superintendents. The Methodist Episcopal pastor, Rev. W. J. Atkinson, is doing most excellent work in this field. Nothing but words of high commendation are spoken of him and his wife.

**Plymouth.**—The church property in this charge has been improved very materially during the past few months. The church has been painted on the outside, while inside additional conveniences have been added, making the edifice a model one in all particulars. The parsonage has also been newly shingled. The Ladies' Aid Society whiled away the summer in a contest which has resulted in increasing the membership of that society substantially and also has netted the sum of \$400 for church work. Not very bad for the dull months! The close of the

contest was marked by a banquet, when the pastor, Rev. E. C. E. Dorion, announced the winners—the Reds, who had had for a captain Mrs. Geo. H. Corliss. The Blues were led by Mrs. Geo. H. Adams. A clever feature was introduced by the losers who, sentenced to eat crackers and cheese, did so in the form of a Welsh rabbit. The ladies of the society form a corps of most excellent workers, who with consecrated enthusiasm bring things to pass.

**Laconia.**—Rev. W. A. Loyne has made arrangements with Dr. A. B. Kendig for special services to be held at First Church, Nov. 12, 13 and 14. Rev. Wm. D. Cozens, the evangelist, will assist Mr. Loyne for ten days, beginning Dec. 30, at Trinity Church.

**Personal.**—Mr. A. M. Walker, an exhorter belonging to the Whitefield Methodist Episcopal Church, a noted chalk-talker, is holding revival services in the northern part of Vermont this month.

An Epworth League convention for Concord District, taking in the Leagues up to and including that at Warren, will be held at Tilton, Nov. 2. A strong program is being prepared.

E. C. E. D.

## N. E. SOUTHERN CONFERENCE

### Norwich District

**Windsorville.**—On Thursday evening, Sept. 21, about forty of the members of the church and congregation called upon the pastor, Rev. Mr. Richardson, giving him and his family a complete surprise. Each visitor took some article of value to the parsonage, where they were most cordially received by the pastor and his wife and made to feel at home. Mr. Ladd spoke for the company in a somewhat humorous style, making known to their host and hostess the object of their coming. Mr. Richardson responded in a felicitous manner, expressing his appreciation of the kindness shown in the gifts presented. Remarks were also made by Messrs. Lewis, Grant and Rowley. Recitations were given by Miss Celia Proctor and Mrs. W. A. Barber. Mr. and Mrs. Ellis rendered a fine duet, and prayer was offered by the pastor. The gifts were numerous and useful. Peaches and plums in abundance were given by Mr. and Mrs. Joseph Barber, to which all did ample justice. At a reasonable hour the party returned to their homes, much pleased with the delightful hours spent in the parsonage. The new pastor has been with the people but a few weeks, and seems to have made an excellent impression upon the church and people, all of whom hope that his pastorate will be one of great usefulness.

**Moodus.**—The pastor, Rev. W. D. Woodward, has recently received into the church 2 persons by letter and 2 on probation. Mrs. Woodward is one of the teachers in the public schools of Moodus—an occupation which she successfully followed several years ago.

**Hockanum.**—The Neighborhood Methodist Preachers' Meeting was held at the home of the pastor, Rev. John Oldham, on Monday, Sept. 25. Rev. W. F. Taylor addressed the meeting, taking as his subject, "The Denver Epworth League Convention." The address was very interesting, and was much enjoyed by the hearers, none of whom were at the convention. The collation was ample and the social and fraternal spirit decidedly pronounced.

**Group-meetings.**—On Tuesday, September 19, two groups of preachers in the northwest part of the district held a meeting at Centre Church, East Hartford, for a day of prayer

and conference in relation to the evangelistic effort in which all the churches represented are expected to engage in the near future. Addresses were given by Rev. J. N. Patterson, of Portland, and Rev. G. A. Grant, of Hazardville, on the office and work of the Holy Spirit in evangelistic work. These addresses were searching and able, causing the brethren to feel deeply the need of the Spirit in the great work of winning men to God. Dr. J. I. Bartholomew, the presiding elder of the district, was present to lead the forces, explain his plan of work, and encourage the preachers by his words of cheer and strong faith in God. The ladies of Centre Church furnished a very good collation at the noonday hour, which was much appreciated by the brethren.

In the evening a union meeting was held in Burnside, the four churches uniting being those of South Manchester, Hockanum, East Hartford and Burnside. A good audience was present and an effective sermon was given by Dr. Bartholomew, after which an excellent altar service brought the services of the evening to a close.

The entire district is divided up into groups of from seven to nine churches, the pastors in these respective groups to help each other in special evangelistic services. There are seven groups, each of which has a leader. The following preachers are leaders of groups: Revs. Walter Eli, S. M. Beale, M. S. Kaufman, W. S. MacIntire, J. N. Patterson, G. A. Grant, and Thomas Tyrie. It is expected that much will be accomplished by this plan of toil, accompanied by the blessing and Spirit of God. X. Y. Z.

### Providence District

**Hanover.**—The new Hymnal has been introduced, and all are much pleased with it. Sunday, Sept. 24, was a red letter day in regard to missionary offering, the largest collection ever taken for missions being received. The pastor, Rev. R. L. Roberts, preached both morning and evening on missionary subjects, and the people responded liberally to the call for gifts. The members are enthusiastic, and a profitable winter is expected. The Epworth League has a missionary library.

### New Bedford District

The *New Hymnal* is being so generally adopted with us that the mention of the churches using it is impracticable.

**Cataumet.**—Recently 2 were baptized and received into membership. Largely through the efforts of Hon. D. D. Nye, treasurer of the board of trustees, the ten-year old debt of \$550 has been fully provided for. The jubilee services will be held Oct. 11, the sermons being preached by Revs. William I. Ward and George S. Butters.

**Chilmark** has an Epworth League. The monthly social not long since in Menemsha schoolhouse would have done credit to a "city appointment." Rev. A. S. Muirhead came from the assistant pastorate of a New York city institutional church. The local paper is doubtless right in saying he "understands the value of social life in the church."

**Vineyard Haven.**—The Martha's Vineyard Sunday-school Association held its autumn meeting in our church at this place. It was "full to the brim of helpful and uplifting ideas."

**Provincetown, Centenary.**—After a three weeks' vacation Rev. James Biram, the pastor, was still lacking in strength for his work. A

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Boston specialist recommended at least four weeks' more of change in climate and rest. The advice was followed, and Mr. Biram is at White Oak Farm, Royalston, Mass. Rev. W. H. Allen generously cares for his week-evening services, and Rev. E. E. Phillips supplies the pulpit on Sundays. May restoration come with rest, is the prayer of the many friends of this faithful pastor.

**Cotuit.** — Rev. G. G. Scrivener enjoyed a September vacation at Lake Winnepeaukee.

**Acushnet.** — The dedication of the new church is set for the last week in November. So successful has been the soliciting that some things thought to be beyond reach at present are to be procured, and all bills are to be promptly met.

**Fall River.** — The churches of this city — Aggressive Evangelism Group No. 1 — began united effort on the first day of the month, the opening services being held in First Church. It is expected to have a week, at least, of meetings in each church. Should special interest appear at any point, the forces will be divided and work continued at the point of promise while the fire is being kindled in another charge.

C. H. S.

## NEW ENGLAND CONFERENCE

### Boston District

**Worcester, Park Ave.** — Rev. J. W. Higgins is in the midst of a revival that is marked by live interest. The week-evening attendance has reached as high as 180, with a goodly number of unconverted at many of the meetings.

**Worcester, Trinity.** — That the leading church of a great city should be beautiful in all its appointments goes without saying; and that Trinity Church, after its thorough renovation, meets this requirement will be granted by all who see its attractive rooms. In the audience-room a hardwood floor has been laid, and the aisles and front carpeted with a Bigelow Wilton of the best quality in olive green, at a cost of more than \$500. Plush cushions for the pews, plush, panels back of the pulpit, and new pulpit upholstery, harmonize with the carpet. The new organ, built by the Estey Organ Company, is a marvel of beauty, large, of imposing appearance, and entirely satisfactory musically. For the main vestry 250 new chairs have been purchased. A convenience of this room for Sunday-school purposes is the large slate blackboard, above which is hung two sets of maps and over all is an arrangement of electric lights. A new large library has been built in the front vestibule under the great stairway, and in such a way as not to detract from the appearance, but to add to the general convenience. A secretary's room has been provided. The new ladies' parlor is attractively fitted up, carpet, upholstering and tinnings being in green. A supplementary heating steam boiler, excellent toilet rooms, and a fire escape exit from the rear

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of the auditorium, are among the additions. The entire cost is about \$14,000. Rev. S. M. Dick, Ph. D., is the happy and successful pastor, and he is evidently endeavoring to make all this material improvement count for spiritual gain.

**Worcester, Lakeview.** — The pastor, Rev. F. H. Wheeler, reports that the Sunday-school superintendent, Mr. C. R. Russell, made special efforts for an interesting Rally Sunday, and gave a helpful address illustrated with many curios. The attendance was 50 per cent. above the average. The collection for missions amounted to \$5. New members are coming to the congregation. The work seems really on the up grade. Trinity Church gave a good supply of crockery to this society.

**Worcester, Laurel Street.** — Rev. W. A. Wood is organizing a "Bible Seminar" for a course in Bible study.

**Worcester, Coral Street.** — When Rev. J. W. Fulton came to this charge nearly five years ago he found a mortgage debt of \$3,140. This had been reduced to \$5,700, when, recently, \$4,000 has been received from the Jared Allen estate. This left a balance of \$1,700, all of which has been provided, except \$35, since the Conference year opened. The Conference will soon hear of a great mortgage-burning, and this church will be in a way to do excellent work.

**Cherry Valley.** — The annual mite-box opening netted the cause \$23. Mrs. N. E. Moulton, of Trinity Church, Worcester, spoke very interestingly to the children. The pastor, Rev. G. O. Crosby, writes: "Presiding Elder Galbraith was with us Tuesday evening and gave us an inspiring sermon. The people very much enjoyed his being here, especially the people of the parsonage. This church is grouped with Webster Square and Leicester for revival meetings."

**Westboro.** — The people of this church are vigorous, earnest and ceaseless in their activities, and Rev. H. G. Buckingham is having a happy opening of his pastorate. Plans are being perfected for an energetic campaign during the winter, especially on spiritual lines. Since the first of July, 13 persons have been received by letter and 1 on probation. This church is favored in having two local preachers — Revs. R. C. Jacobs and Geo. M. Newhall — settle here, who give real help to the work and to the pastor.

**Webster.** — At the September communion, the pastor, Rev. L. H. Paine, received 15 from probation into full membership, baptizing 2 by immersion and 5 by sprinkling. A new individual cup communion service has recently been purchased. The pastor's son, ill with a car let fever (which occasioned the quarantining of the family for several weeks), is now entirely recovered. All the societies of the church have been reorganized this fall. The W. F. M. S. has increased its treasury by \$40 over that of last year. One of the helpful young women of this church, Miss Mertie Maguire, graduated from Boston University last June, and is teaching in the high school at Centralville, R. I.

**Oxford.** — An addition to the parsonage has been built at a cost of \$400. This greatly beautifies and adds to the convenience of the home of the pastor, Rev. I. A. Mesler.

**Milbury.** — Like many another New England village the population has changed so much that our church finds its work very much modified and much more difficult. Thirty years ago the mills employed all American, Protestant help; now the employees are French and Irish Catholics, and each nationality has a church. This in a population of less than 4,500. This church has recently lost by death three of its strongest men and one young lady. Not-

withstanding all these discouragements, our pastor, Rev. S. A. Bragg, is heroically trying to work out the problem that is his. Conditions are improving, and the outlook is relatively good.

**Shrewsbury.** — During vacation Rev. A. R. Nichols visited his son, Arthur, and daughter, Eleanor, in Hoboken, N. J., and was visited by his son, Norval, from San Juan, P. R. The Ladies' Aid Society reheld an "experience social" to raise money toward the floating debt, and cleared \$35. This church is fortunate in its summer visitors. Professor Cross, of Tilton, helps by his fine singing and in other ways. Professor McGaw, of Beaver College, Beaver, Pa., has taught a class in the Sunday-school during the summer, and assisted the pastor by preaching. The wives of these two men are sisters, and the presence of these two families is an uplift to the work.

**Uxbridge.** — Sept. 10, the pastor, Rev. B. L. Jennings, received 5 into membership from probation. Plans are made for special revival meetings to begin Nov. 5 with the help of Evangelist W. J. Cozens.

**Upton.** — The children's class, conducted by the pastor, Rev. E. L. Mills, has met weekly through the summer, with an average attendance of 12, the average age being thirteen years. The regular class numbers about 30 each week. There has been decided growth in the Sunday evening congregation, until it has more than doubled. A children's choir is trained by the pastor. A mission study class has been organized, with more than twenty members, and with Mrs. Mills for leader. At the second quarterly conference the W. F. M. S. reported 44 members, with a total amount of money raised of \$97, of which \$52 has been obtained since April. The pastor's wife is president of this society. The King's Herald recently gave an entertainment called "An Evening with the Orientals." The vestry was beautifully decorated in Japanese style. The program was written by Miss E. Louise Wood, assisted by Mrs. Mills, and was happily rendered. No admission fee was charged, but a collection was taken for the missionary cause, which, together

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with the mite-box opening, netted the band \$80. The vestry was crowded with an appreciative audience.

**Jamaica Plain, First Church.**—Last Sunday 7 were received into full connection from probation; 1 was received by letter, and 1 joined on probation; 3 infants and 2 adults were baptized. The new Hymnal, which has been in use now for a month, is very much enjoyed, and quite a number of the new pieces have been learned; there is a praise service from it every Sunday night before the sermon. The Ladies' Aid Society held a rummage sale last week, at which they cleared over \$100. Dr. James Mudge, the pastor, gives his lecture on "Ocean Life; or, From Boston to Bombay and Back," some time this month under the auspices of the Epworth League. This chapter took the banner at the last meeting of the West Boston Circuit League.

**South Boston, St. John's.**—Sunday, Oct. 1, was a good day for this church. Pending the release of Rev. Dr. J. D. Pickles from the pastorate to go into the State Sunday-school work, a splendidly successful effort was made to take care of the \$1,000 used in the repairing of the new parsonage. Over \$900 was secured at the morning and evening services, and the balance was guaranteed. This leaves the society in a most easy condition financially, and greatly encourages the people. At the evening service 9 were received from probation into full connection.

**Forest Hills, Upham Memorial.**—This church being the only one in the community, has many problems and privileges, which the pastor, Rev. C. H. Davis, and his official board are trying to meet, and the church is becoming more influential. The officials are a noble and worthy set of men, who anticipate the needs and wants of pastor and church, and give hearty support. The financial condition is now at its best. At the first board meeting after vacation the treasurer reported a balance of more than \$100, with all bills paid. The board voted at its last meeting to take up the systematic study of the Church Catechism. Mrs. Richardson is the successful superintendent of a Home Department

of 70 members. Rally Sunday was observed, Sept. 24. The collection for the Sunday School Union was more than \$25, which is a sample of the generous giving of this people. The church and the home of one of the leading laymen, Mr. J. A. Wallon, were called to pass through great anxiety during the summer. Miss Carrie J. Wallon, the Epworth League president, had to undergo an operation for appendicitis. The conditions were very critical; the operation took place on Friday, and the prayer-meeting that night was a memorable occasion. The many prayers were answered, and this young worker was restored. At the same time, another daughter of this home, Miss Amy, a junior in Boston University, was similarly operated upon, but without the dangerous complications.

**Boston Preachers' Meeting.**—Last Monday Rev. S. M. Dick, Ph. D., of Worcester, conducted the devotions. Mr. Henry Sterling, secretary of the Typographical Union, No. 13, discussed the labor question under the topic, "The Church and the Trade Union."

Next Monday Mr. Geo. E. Ellis, president of the Typothetis of Boston, will give the address.

#### Cambridge District

**Lowell.**—The five Methodist churches of the city have decided to combine their efforts and hold union revival meetings this fall.

**Lowell, St. Paul's.**—On Sept. 24, a very happy and successful Sunday-school rally day was observed. Secretary Hamilton Conant was present and rendered specially helpful service.

**Cochituate.**—Both church and parsonage have recently received an outside coat of paint, and the bill of expense has been entirely paid. Rev. A. W. L. Nelson is having a happy pastorate here.

**Fitchburg, First Church.**—The annual roll call and home-gathering social event took place, Sept. 20. The vestries were beautifully decorated. The membership was well represented, nearly every family having some one, or more, present. Opening prayers were offered by Revs. W. J. Aker, C. W. Putnam and E. N. Choate. Letters were read from Revs. G. S. Butters, W. G. Richardson, T. B. Smith and N. T. Whitaker. The roll of members was read and a committee was appointed to carry messages from the church to the sick. Music was furnished by a quartet composed of Misses Jeanne McTaggart, Mildred Newcomb, Maud Brewer and Barbara Bullard. Miss May Johnson, Mrs. Arthur Lesure and Mrs. M. G. Barrett played the piano. Refreshments were served, the pouring being done by Mrs. E. H. Day, Mrs. P. R. Eaton, Mrs. Peter Sprowson, Mrs. J. W. Merriam, and Mrs. G. H. Johnson. At the Sunday-school rally, Sept. 17, Rev. J. A. Bowler, of Saxonville, gave an interesting chalk talk. The annual service for older people, held Sept. 24, was attended by 75 persons. On this date Prof. S. L. Boileau, of Boston University, was the morning preacher. Neighborhood meetings are held, eight of these being assigned for the evening of Sept. 20. Rev. C. E. Spaulding, the pastor, is full of good works, and this church is alive to the responsibilities that it faces.

**Waltham, Immanuel.**—There was an unusually large number at the communion service, last Sunday morning, and 50 were received into full connection from probation. Rev. Dr. R. L. Greene's pastorate is opening very successfully.

**Leominster.**—It is cause for gratitude and rejoicing on the part of his church and many friends that Rev. Oliver W. Hutchinson, after months of illness, is so far restored as to take up his full work. The treasurer's report, Oct. 1, shows all bills paid and a handsome balance on hand; the officials are delighted with the new plan in finances which was suggested by the pastor. Plans are making to improve the property this fall.

**Somerville, First Church.**—An impressive and very largely attended communion service was enjoyed last Sunday morning. Rev. Dr. George Skene, the pastor, received 10 people into full membership. Special meetings will begin on Sunday, Oct. 16, to be conducted every evening by the pastor. At 4 o'clock every afternoon Rev. John A. Bowler will conduct a serv-

ice for boys and girls, using his splendid chalk talks to impress the truth.

#### Lynn District

**North Andover.**—The quickening of believers, recall of backsliders, conviction and conversion of the unsaved, are the results of a fortnight's meetings, under the direction of the pastor, Rev. G. E. Sanderson, assisted by Evangelist Ralph Gillam and Miss Alice Leith, of Lowell. More than forty persons expressed a desire to live the Christian life. Mr. Sanderson writes: "Mr. Gillam is a man of God, an able preacher, and a wise worker. Miss Leith is a devoted Christian and a sweet singer. The churches are fortunate who get these workers." G. F. D.

If you feel too tired for work or pleasure, take Hood's Sarsaparilla—it cures that tired feeling.

#### A Bargain in Travel

Regular rate, Boston to Albany,	\$4.50
Down the Hudson to New York,	1.50
Fall River Line to Boston,	4.00

Total, \$10.00

Fifty per cent. off for Thursday, Oct. 12, on the Boston & Albany R. R. Stop-over in New York to Oct. 24 for \$2 extra. From stations west of Boston, Oct. 11. For descriptive leaflet address

A. S. HANSON, Gen. Pass. Agt., Boston.

#### Aggressive Evangelism

##### Boston District

The meeting of the preachers of the western part of Boston District for the consideration of the call of the Commission on Aggressive Evangelism was held at Trinity Church, Worcester, Wednesday, Sept. 27. Presiding Elder Galbraith presided, called attention to the general interests and demands of the work, and outlined the plan for "group meetings." Prayers were offered by Revs. A. B. Kendig, J. W. Higgins, W. A. Wood, S. M. Dick, and H. G. Buckingham. The necessities and plans of the work were talked over earnestly and with evident great interest on the part of all.

Rev. W. A. Wood moved the adoption of the plan as set forth by the presiding elder and the raising of a committee of seven to work with the elder in organizing the groups. This was unanimously carried, and the committee are: Revs. A. B. Kendig, S. M. Dick, E. B. Patterson, Wesley Wiggin, J. W. Higgins, H. H. Paine, and W. A. Wood, who was elected secretary. The committee held its meeting during the same half day and arranged the following groups: 1, Charlton City and Southbridge. 2, Cherry Valley, Leicester and Webster Square. 3, Holliston, Hopkinton, Upton and Milford. 4, Millbury, North Grafton, Shrewsbury, Westboro and Southville. 5, Uxbridge, Whitinsville and East Douglas. 6, Webster and Oxford. 7, Trinity, Laurel Street and Coral Street. 8, Grace, Park Avenue and Lake View.

##### Lynn District

Wednesday morning, Sept. 27, 88 preachers of Lynn District met the presiding elder in the Melrose Church to spend a day together in prayer and conference in respect to aggressive evangelism on the district. Rev. C. W. Blackett was chosen secretary.

An expression of sympathy, prepared by Rev.

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Magic Foot Drafts are worn inside the stocking without the least inconvenience, and they cure rheumatism, chronic or acute, in every part of the body, by absorbing uric acid and other impurities from the blood through the large foot pores. Thousands of letters from cured rheumatics—some of them the toughest old chronics in the country—can be seen by any one calling at our offices. If the Drafts cure all these people, why shouldn't they cure you? Write today to Magic Foot Draft Co., S T 7 Oliver Bldg., Jackson, Mich. You will get the Drafts by return mail. If you are satisfied with the relief they give, send us one dollar. If not, send nothing. You decide. A valuable new book (in colors) on Rheumatism comes free with the Drafts. Send no money—only your name.



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Alonso Sanderson, was adopted and ordered sent to Dr. D. C. Knowles, recently bereaved in the death of his talented and greatly loved son, Frederic Lawrence Knowles. The calamity to the Beilingham Church called forth the sympathy of the meeting for both church and pastor.

After a comprehensive and timely address by the presiding elder, the meeting was given up to prayer, when many earnest petitions were offered for an outpouring of the Divine Spirit upon the church everywhere. It was then voted that the action of calling this meeting be approved, and that the presiding elder be requested to call others as in his discretion seems best.

The Melrose auxiliary of the W. H. M. S. provided lunch for the company. After lunch there was earnest and helpful discussion of ways and means, with many an earnest prayer for guidance. A vote was passed recommending the brethren to begin evangelistic work as soon as possible. A committee, consisting of Dr. Leonard, Revs. Alfred Woods, Charles Tilton, Elihu Grant, and Joseph Shepler, was appointed to arrange and send out Bible readings for the purpose of bringing the preachers nearer together in their private devotions. The matter of encouraging the formation of groups for the purpose of special services was referred to a committee — the presiding elder L. B. Bates, and C. W. Blackett. The day was pronounced inspiring and profitable.

— Dr. Cecil French, of Washington, has returned from a long tour in Europe, bringing with him for the Zoo in that city a number of rare animals, including a burrhel, two mouflon, one Thar goat, a Barasingha deer, and one nylgau. For the New York Zoo were purchased one hundred rare pheasants and European partridges, Egyptian flamingoes, a black alpaca goat, rare reptiles, and a Manchurian pygmy deer, which is but two feet high and is called the "toy deer."

— The Sultan of Turkey is said to have granted to Germany the right to establish a naval base on the island of Thasos, and to have given to a German company the concession of all the mines on the island. The marble quarries of Thasos were very celebrated in antiquity, and though they have not been worked for a long period it is known that they are still very valuable. In 1841 the island was given to Mehemet Ali, Viceroy of Egypt, and the Khedive of Egypt claims the mines on the island as his private property. Thasos is only ninety miles from the Dardanelles, and is an ideal place for a naval station, but the establishment in the Aegean of a centre of German power would hardly be regarded with equanimity by the other nations of Europe.

### MONEY IN POULTRY AND EGGS

I am making money so easily that I want all the readers of ZION'S HERALD to know about my experience, and make money too. I sent to Mills' Poultry Farm, Rose Hill, N. Y., and he sent me full directions how to make money in the poultry and egg business, and helped me to get started. He makes everything so plain and easy that any one can start without trouble. I made \$600 the first year at home, and had all the fresh eggs and poultry I wanted. The business gets larger every year, and I expect to clear \$900 in 1906. Now is the time to start, as eggs will be 40 cents a dozen soon. Any one can make money just as I did by writing Mills' Poultry Farm, Box 223, Rose Hill, N. Y.

**ECZEMA** Skin Diseases, Eruptions, old Sores quickly, permanently cured with "Hermit Salve." Results talk. 25 and 50c., all druggists, or mailed free. Hermit Remedy Co., 9 Bell Block, Elkhart, Ind.

### PIANO AND HARMONY

Miss L. A. MAGUIRE, 26 Blagden St., Boston, resumes lessons after Oct. 1. Write for appointments.

**WANTED** Bright women to solicit funds for a Temperance Work in every city and town in the State. Give reference by letter. Address

J. W. PROCTOR,  
83 Blake St., Lynn, Mass.

**RUPTURED?** Our Radical Cure Truss sent on free trial. You pay when satisfied. We take all the risk. Z. F. BUCHSTEIN CO., 608 First Av., S., Minneapolis

### New Car Line to Southern California

Pullman tourist sleeping cars through to Los Angeles without change, daily, from Chicago, beginning Sept. 15, via the Chicago, Union Pacific & North-Western Line and the newly opened Salt Lake route. Great reduction in time schedules via this route. Colonist one-way tickets on sale daily from Chicago, beginning Sept. 15, only \$33 to Los Angeles. Correspondingly low rates from other points. Double berth in tourist sleeping cars, \$7. For tickets, sleeping car reservation, and full particulars apply to your nearest ticket agent, or to S. A. Hutchison, Mgr., 212 Clark St., Chicago.

## CHURCH REGISTER

### HERALD CALENDAR

New Bedford Dist. Min. Assn., Bourne,	Oct. 9-10
N. E. Branch W. F. M. S., St. Mark's Church, Brookline,	Oct. 10-12
Rockland Dist. Min. Assn., East Pittston, Me.,	Oct. 10-12
Sunday School Union anniversary, Hamline Church, Steubenville, O.,	Oct. 15-18
Board of Managers, W. H. M. S., Central Ave. Church, Indianapolis, Ind.,	Oct. 18-25
General Executive Committee, W. F. M. S., St. Paul's Church, New York,	Nov. 2
N. E. Conference W. H. M. S., Baker Memorial Church, Dorchester,	Nov. 2-3
Gen. Com. Freedmen's Aid and Southern Education Society, Hanson Place Church, Brooklyn,	Nov. 5-6
Deaconess Hospital Bazaar, Mechanics' Building, Boston,	Nov. 7-10
Augusta Dist. Conference at Wilton,	Feb. 27-28

### Marriages

GRIMES - LITTLEFIELD - In Randolph, Me., Sept. 10, by Rev. C. W. Lowell, Harold Grimes, of Hallowell, Me., and Nettie M. Littlefield, of Chelsea, Me.

MILLIKEN - ALBEE - In Randolph, Me., at the home of the bride's sister, Mrs. Wm. Corbin, Sept. 27, by Rev. C. W. Lowell, Alston T. Milliken, of Surry, Me., and Adella G. Albee, of Alna, Me.

MORGAN - MCNEVIN - In Howland, Me., Sept. 30, by Rev. Wm. E. Greene, Watson E. Morgan and Christian McNevin, both of Howland.

MINISTER'S DAUGHTER wishes position in church quartet; contralto voice, experienced soloist; references given.

MRS. HARRIET K. SANBORN,  
123 1st St., Melrose.

### Methodist Social Union

The first meeting of the year will be held in Lorimer Hall, Tremont Temple, Monday evening, Oct. 16, at 5 o'clock. Congressman John W. Weeks, who was stationed in the East, will speak on the "Future of the Orient." Orchestral music at the social hour from 5 to 6 o'clock. Owing to some changes in the serving of the dinner, it will be necessary to begin promptly at 6 o'clock.

Membership tickets may be secured from the secretary or at the ticket office, Tremont Temple, after 9 o'clock Monday morning, Oct. 9. Price \$7.50. Admission fee for new members, \$1 extra. Single tickets for this meeting, \$1.50.

In all enterprises, from the printing of a magazine to conducting a party of tourists, the more that share in the results, the cheaper the cost to the individual. So new members in the Social Union increase the possibilities of effective expenditure. One of the most desirable gains would be the securing of the attendance of many of our suburban pastors, who are not enjoying the benefits of membership in the Union, but whose presence would be a great addition to the meetings. For these reasons, it has seemed wise and practicable to the executive committee to announce that if from any church five persons shall join the Social Union who have not been members within the last two years, then, by virtue of this fact, their pastor becomes a member of the Union, with all its privileges, provided he also has not been a member within the same length of time.

MARSHALL L. PERRIN, Pres.  
FREDERIC D. FULLER, Sec.  
23 Court St., Boston.

STORY OF THE GOSPEL HYMNS. — I am rewriting the story of the Gospel Hymns, the original manuscript of which was destroyed in a fire four years ago, and would be glad if any readers of the HERALD would forward to me any incident or story they may have in connection with the modern hymns.

IRA D. SANKEY,  
148 South Oxford St., Brooklyn, N. Y.

### A Card

We are deeply touched and comforted by the hosts of letters that come to us from all parts of the land expressing sympathy and a profound sense of personal loss in our great bereavement. As it will be impossible to reply to so many individuals in a suitable manner, we take this method of expressing our gratitude for such sympathetic recognition of our sorrow.

MR. AND MRS. D. C. KNOWLES.

MALLALIEU SEMINARY. — To all the friends of our work in the South let me say that, in reply to my brief appeal a few weeks since, much sympathy has been awakened for us and some generous responses have been made. We have still about 25 girls unprovided for. We have a source on which we draw for tuition, and \$31 more will pay all the expenses of a girl in the Home and school for one year, except books. We hope to have twenty-five promises from different societies, or individuals, during the month of October. You cannot do better with your money. No high-salaried officers or teachers. Come and see our work, and if you can find a place in the great Southland where money is used more carefully than at Mallalieu Seminary, I will retire from the business of soliciting funds altogether. Write me, please.

(REV.) GEO. M. HAMLEN, President.  
Taunton, Mass.

W. F. M. S. — The annual meeting of the New England Branch of the Woman's Foreign Missionary Society will be held in St. Mark's Church, Brookline, Oct. 10-12.

MARY L. MANN, Rec. Sec.

### WITH IMPURE DRINKING WATER

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Destroys the germs of typhoid and other fevers. Makes a refreshing and cooling summer drink.

LADIES' AID UNION. — The semi-annual meeting of the Methodist Ladies' Aid Union will be held in First Church, City Hall Square, Lynn, Friday, Oct. 27, at 10 o'clock. Take electric passing through City Hall Square. Three minute reports of plans for fall and winter work are requested from each society. Please state if society was represented at quarterly conference.

Luncheon, at 15 cents, will be served. Please procure tickets before the opening service.

MRS. I. A. NEWHALL,  
Cor. Sec. and Treas.

25 Franklin St., Lynn.

### Cancer Increasing

This disease has quadrupled itself in the last 40 years. This is made manifest by the increased number of patients applying to Dr. Bye, of Kansas City, Mo. His offices are crowded continually by patients from every State in the Union. Dr. Bye is the discoverer of a combination of Medicated Oils that readily cure cancer, tumor, catarrh, piles, fistula, and all skin and womb diseases. Write for illustrated book. Address Dr. BYE, Drawer 1111, Kansas City, Mo.

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For examples, note recent fires in Methodist churches, as reported in the daily press and ZION'S HERALD.

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## OBITUARIES

God be thanked for His great-hearted,  
From this mortal life departed,  
Whom the angels gather in  
From the hurt of pain and sin.]]

They shall tread no pathway dreary,  
They shall never more be weary;  
They have reached the fair home-place,  
And have seen the Father's face.

Gone for them are tears and sadness,  
Who can measure their great gladness?  
They may well rejoice and sing  
For so rich replenishing.

God be thanked for our departed,  
And God make us, too, brave-hearted.  
In that land of "no more pain"  
We shall find our own again.

— Marianne Farningham.

**Rainey.** — Rev. Frederick Golden Rainey was born in Jersey City, N. J., and died, Sept. 2, 1905, at Round Lake, N. Y.

At an early age he moved to Mechanicville, N. Y. There he studied in the Mechanicville Academy, and later went to Claverick, and still later entered Troy Conference Academy, where he graduated in 1875. For a time he was a student in Northwestern University. When a young man struggling for an education, a wealthy physician offered to educate him if he would take up his profession, and further promised to leave him all his possessions. This Mr. Rainey declined, feeling that he was called of God to preach the Gospel. He joined the Troy Conference, and occupied some of the more important churches, such as Williams-town, Dalton and Whitehall. He was an excellent preacher, a diligent student, and a faithful pastor. Every church he served was built up and strengthened by his ministry. Six years ago he was transferred to the Vermont Conference and stationed at Randolph, where he remained five years. Lyndon was his last appointment, where he was stricken at the close of his first year with a fatal malady. He closed his ministerial labors and moved his family to his summer cottage at Round Lake, N. Y., where he went to spend his last days.

A few weeks before his translation three of his ministerial brethren administered to him the sacrament of the Lord's Supper. During that impressive service he said: "The Gospel that I have tried to preach to others sustains me now in the death shades."

On Saturday morning, Sept. 2, surrounded by his family and friends, he peacefully passed to his reward. His funeral was held the following Monday, conducted by his classmate, Rev. W. W. Foster, Jr., D. D., president of Rust University, who delivered an eloquent eulogy. Dr. Foster was assisted in the service by Rev. Henry Boyce, pastor of Round Lake Methodist Episcopal Church.

The interment was in the family plot at Mechanicville, N. Y.

Mr. Rainey was married to Mary A. Chase, who preceded him to the heavenly home eight years ago. One of Mrs. Rainey's sisters was a missionary in India, another was the wife of Rev. L. G. Olmstead, L. L. D., and still another was the wife of Rev. Alfred Eaton, a veteran in Troy Conference.

Mr. Rainey leaves two sons and a daughter — Homer Eaton Chase Rainey, a civil engineer in New York city, and a graduate of Norwich University; Frederick Albert Rainey, a student in Lyndon Institute; and Edith Farlin Rainey, an accomplished young woman — who mourn the loss of a good father, of whom it can be said: "Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit that they may rest from their labors and their works do follow them." A. H. E.

**Robertson.** — Martha M. Robertson was born in Bow, N. H., April 13, 1827, and died in the same town, Aug. 25, 1905, aged 78 years. She was a daughter of Daniel and Harriet L.

Robertson, and was never married, but lived the greater part of her life at the home of her parents. She was an invalid nearly all her life. When she was fifteen years old she was converted, and soon after united with the Methodist Episcopal Church in her native town, of which she remained a faithful and consistent member till the close of her earthly pilgrimage, when we doubt not her freed spirit passed up to the home of the blessed at the right hand of her Father in that place that He has prepared for all who love, serve and obey Him here. She had a large number of loving friends, relatives, and neighbors, upon whom her patient and submissive endurance of pain and infirmity exerted a Christlike, soul saving influence.

She leaves one sister and one brother to mourn their loss.

The funeral services were held in the home where she died, and were conducted by Rev. J. H. Knott, of Derry, N. H. Neighbors and friends acted as pall-bearers. Her body was laid to rest in the cemetery in Bow, her native town. J. H. KNOTT.

**Knight.** — Mrs. Rose B. Knight, of East Pittston, Me., was called home to her reward, Sept. 16, 1905, at the age of 73 years. She was born in New Boston, N. H., Oct. 9, 1832, her maiden name being Rose B. Howe.

At the age of twenty-two years she was married, in Manchester, N. H., to Henry Knight, and went to live in Bath, Me., where they resided but one year. In 1855 they moved to Pittston, Me., and occupied what was known as the "David Young place," which was afterwards the home of Rev. Mark Trafton. In 1859 they moved to the village of East Pittston, and for forty-six years have occupied the house in which her last days were spent. On May 4, 1904, Mr. and Mrs. Knight celebrated their golden wedding, a most happy occasion, which was enjoyed by a large number of friends.

About the year 1857 Mrs. Knight united with the Methodist Episcopal Church of East Pittston, and at the time of her death was its oldest active member. "Aunt Rose," as we all loved to call her, was a woman of cheery social nature and had a kind word and pleasant smile for all. She was one of the chief supporters of the church, being always actively interested in every plan for the advancement of its work and giving liberally to all its benevolent enterprises. She possessed a strong Christian character, and, when health permitted, was always found in the Lord's house on the Sabbath, and was a faithful attendant upon the weekly prayer service. Her testimony was always strong and helpful. She has been the efficient president of the Ladies' Aid Society for almost the entire time during the last forty years, and under her leadership much has been accomplished. The society, the church, the neighborhood, the grange (of which she was a most loyal member), and her own family have sustained a great loss, but we have the comforting assurance that when the Master called for her she was ready to go to be with Christ. We shall see her face no more, yet we know she is waiting for us in the home beyond, where there is no more sorrow, pain nor death, and where all tears are wiped away.

Beside the husband and one daughter — Mrs. Daniel M. Moore, of Alna, Me. — she is survived by two sisters and one brother.

L. L. H.

**Donnell.** — Nancy G. Preble, daughter of Joseph and Emily Simpson Preble, was born in York, Me., April 16, 1819, and died at the old homestead, the place of her birth, Sunday, Sept. 10, 1905.

She was the youngest daughter of fourteen children, was educated in the common schools, and in 1845 was married to Joseph Donnell, with whom she lived a happy life for forty-one years, he dying in 1887. Four children were born to them, William, the only boy, dying when but nine years of age. This was a great sorrow to the mother. Then a daughter, Emma, died, leaving two of her children to the care of the grandmother.

Mrs. Donnell was a woman of strong mind, a great reader, who in spite of age and failing eyesight kept informed upon all current events, and was a constant reader of ZION'S HERALD. When but a girl she was converted to the Lord Jesus Christ; and soon after joined the Methodist Episcopal Church of York, which was organized about that time, and of which she remained a faithful member for seventy-two

years. She had a very strong love for the church of her choice, and was a loyal and faithful supporter of all its means of grace. Generous in her nature, she was kind to all. Happy in her Christian life, she was ready for its close in this world, that she might enter upon a more glorious life in the next. She remained happy and trusting until the last.

Mrs. Donnell is survived by two daughters — Mrs. Andrew Webber and Mrs. Hermon Varel — and five grandchildren.

The funeral was held at the Methodist Episcopal Church, Wednesday afternoon, Sept. 13, the pastor officiating. I. A. B.

**Williston.** — Pauline Dayton Williston was born in the town of Blandford, Mass., in the month of November, 1830, and died at her home in Russell, Mass., Sept. 7, 1905.

She had belonged to the church militant for a number of years — first with the Baptists, and afterward with the Methodists. She was admitted by certificate from the Methodist Episcopal Church at Merrick into membership and fellowship with the church at Russell, in the year 1898, during the pastorate of Rev. J. H. Long, of which she remained an honorable and faithful member until her death. The testimony of her life was that she was a Christian, a faithful follower of the Lord Jesus Christ. She was also of a meek and quiet spirit, which is an ornament of great price in the sight of God. A constant attendant at the sanctuary, she loved the Sabbath, the public worship of God, and the people of God, and was a friend to the pastor of the church.

About three months before her death she suffered a shock, from which she did not fully recover, although she was present at the afternoon service at the church only two Sabbaths previous to her death. She died as she had lived, "in the Lord." She will be greatly missed by all who knew her.

The funeral services were held in the Methodist Episcopal Church at Russell, Sunday afternoon, Sept. 10, conducted by the writer and present pastor, at which a large number of people were present. The Baptist society dispensed with their preaching service in the church, usually held at that hour, so that the many friends of Mrs. Williston might pay her their last token of loving regard, by attending the funeral services.

She leaves, to mourn their loss, two sons — Sharon Williston, of Montgomery, and William Williston, of West Springfield — besides other more distant relatives and a host of friends.

The interment took place in the Russell cemetery. "Blessed are the dead who die in the Lord."

WILLIAM BERKELEY.

**Blake.** — Mrs. Hannah Daggett Blake, widow of Rev. Thomas D. Blake, died in Bournedale, Mass., July 4, 1905. She was the daughter of Freeman and Mary Holmes Norton, of Martha's Vineyard. The date of her birth was Sept. 23, 1816, and she had, therefore, reached the ripe age of nearly 90.

Nearly fifty years of her life were spent in widowhood. Rev. Thomas D. Blake, a native of Maine, came to reside on the island, and for several years as a local preacher served some of our churches there. In 1848 he was admitted to the Annual Conference, and at about that time married the subject of this sketch. The Nortons were prominent seafaring people of the

Perhaps at times you have a pain in the back, and so much misery that for three or four days life is a burden. You know when to expect these attacks, and you have a fearful dread of them. If you will go to your druggist and procure a package of Dr. Miles' Anti Pain Pills, and begin taking them according to directions on the first approach of an attack, you will find such great relief that you will wonder how you ever got along without them. This is the experience of thousands. If it is not yours, tell your druggist and he will return your money. The most important feature is that Dr. Miles' Anti Pain Pills are harmless, containing no opium or other dangerous drugs. They stop pain by soothing the nerves.

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October 4, 1905

Island, and were the losers of several vessels during the French war. The ministry of Mr. Blake in the regular itinerancy was brief—only eight years—when, on account of failing health, he was obliged to superannuate, and in less than two years this honored servant of God was summoned to his heavenly home, leaving the wife with six children to the tender mercies of God and the loving sympathy of many friends. This long period of widowhood was spent in Bourneville, where her husband labored and died. So retired was the life of Mrs. Blake that doubtless but few of the members of the Conference or their wives knew her personally; but her pastors found her sprightly in conversation, well informed in secular and religious news, a diligent reader of ZION'S HERALD, and ready to contribute to the support of the church and the benevolences.

Of the six children all but one preceded their mother to the other world. The one left, Mrs. Mary B. Chamberlain, of Bourneville, lovingly cared for her mother during her last illness, which was brief.

The funeral services were conducted by Revs. Arthur Wadsworth and E. W. Goodier, the latter one of her former pastors. Her body was laid to rest by the side of her husband in the beautiful cemetery at Sagamore. E. W. G.

— We are half heathen yet in our treatment of death. We surround it with gloom and blackness, and even while we repeat the words of faith, and commit our brother's body to the grave in sure and certain hope of immortality, we mourn as if from behind the veil had come forth the sentence, not, Thy brother shall rise again, but, The dead are dead forever; there is no hope for a man when he goeth down into the pit. It is time we learned better things than these. It is time that, amid inevitable tears and regrets of nature for our own loss and sorrow, we should see ever before us the rainbow on the cloud, and, knowing that our regrets are for ourselves alone, thank God, and take comfort in the faith that our lost ones beckon us from the abode where the eternal are. — Frances Power Cobbe.

#### DEER AND MOOSE IN MAINE Law Off, Oct. 1. A Big Season

The season of 1905 gives every promise of becoming a record breaker in the amount of big game which will be sacrificed to the sport of the hunter. From all over Maine—from the wilds of Aroostook County and far down in the wilderness of the Washington County region, down to the nearer Rangeleys and the border lands of New Hampshire—come tales of herds of deer and numerous moose awaiting the advent of the sportsman. Two deer and one moose are the allotted quota by law for every non resident who visits Maine, protected by his \$15 license; and it is very seldom that one reads an account of a returned hunter who has not secured his legal allotment of deer at least; and judging from the moose market this year, the big game hunter with a good eye, a steady arm, a trusty rifle, and a Maine guide, or a thorough knowledge of the region which he traverses, has a "long shot" chance of making good on his quarry. Maine covers a vast territory, and the hunting grounds are scattered throughout the State. Around the shores of Moosehead Lake and scampering over the islands are numerous deer. The Rangeley Region (known to every follower of Isaac Walton) is also a prolific game territory. Mt. Katahdin is the rendezvous of the moose, and every year some likely specimens of the lordly animal are carried from here. Way down in the Aroostook Region the sportsman will enjoy himself to his heart's content. Like the other portions of Maine's hunting section, suitable camps have been erected here for the accommodation of the sportsman, and reports from the guides in this particular section state that thirty moose with in the last month were seen close to the camps.

Already the sportsman who enjoys hunting smaller game or bird shooting is in the Maine wilderness. Partridge, woodcock, plover and pheasants are very plentiful in sections of this

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State, and the hunter with a good dog who seeks these haunts will find rare sport. On Oct. 1, when the law is off on deer and moose, the great influx into the game region will occur. Guides are preparing for a record breaking season, and the adventurous sportsman who feels strenuous enough to tackle something bolder than a moose, if reports are accurately recorded, will find adversaries in the shape of shaggy bruins among the berry patches and orchards of Washington County. Besides deer and moose, there is an endless variety of quadrupeds awaiting the sportsman in the Maine woods. Rabbits, mink, squirrels, hedgehogs, foxes, and any quantity of fur-bearing animals will be found in the northern section.

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### Evangelistic Chalk-Talks to Children

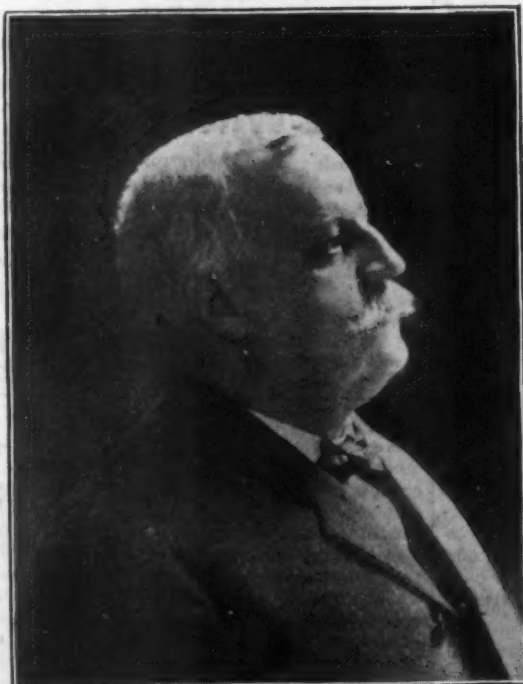
REV. JOHN A. BOWLER, now pastor of our church in Saxonville, is the only surviving son of Rev. George Bowler, for nearly twenty years a member of the New England Conference. The ministry of the son has been mostly in the New Hampshire Conference, where he filled a very good grade of appointments, including such churches as those at Hillsboro, Bristol, Lancaster, Great Falls, Plymouth, and First Church, Haverhill, Mass. Five years ago, while pastor at Centralville, Lowell, he and his church were transferred to the New England Conference. In all his ministry he has been greatly interested in the young people, and served as president of the Dover District Epworth League and as president of the New Hampshire Conference League. He has also been interested in Chautauqua matters, and served the Hedding Chautauqua as secretary, treasurer, and for two years as superintendent. For two seasons he also served the Montwait Chautauqua as secretary. In nearly all his charges he has superintended the Junior League, using some unique methods. In some he has issued a miniature paper weekly by means of a mimeograph, ornamenting each issue with a sketch.

Having inherited from his father some

artistic talent, he has endeavored to make use of it in his work by various methods of illustration. For the past few years he has been drawn out to use his talent in chalk-talks outside as well as within his own parish, and the favor with which his efforts have been received, at camp meetings, Epworth League anniversaries, Sunday school rallies, and even by the men and boys in the State reformatories, has helped to deepen the impression which now amounts to a positive conviction that God is calling him to special evangelistic work among the children and young people. He believes that a series of meetings for a

lift His creatures up to perfection, to bring them to Himself, to bring them in perfect submission and harmony with His holy will. That is His purpose.

And He deals with us very strangely sometimes, in carrying out the purpose; and many, for lack of a good philosophy, cannot understand it and accuse God of hardness, of cruelty. What is the meaning of God's afflictive providences? Why does He cause us to weep, or permit it? Why break up the home? Why take to Himself those who need to live apparently, for the good of the race, as well as for the joy of their kindred here?



REV. J. A. BOWLER

week or ten days, with daily evangelistic chalk-talks, would not only interest the children and young people, but would prove a means of securing many conversions, and he now awaits an opportunity to put his belief to the test of practical experience under favorable circumstances. He would be glad to correspond with any brethren who would like to assist in this experiment by opening the way.

Having known Mr. Bowler for many years, we unhesitatingly commend him to our ministers and churches.

### Christian Philosophy

[Principal Geo. L. Plimpton, of Tilton Seminary, writes: "I enclose a copy of Dr. Knowles' regular Wednesday morning talk of this week. He gives these chapel talks every Wednesday morning. This was the first one since Fred's death. He made no allusion to his own personal sorrow, but spoke these very impressive words. It seemed to me that they might be of interest to the readers of the HERALD. My stenographer took them down, and I have headed the article, 'Christian Philosophy.'"]

YOUNG people, I covet above all things for you a true Christian philosophy of life. Such a philosophy will save you a great many perplexities. From time immemorial the strenuous problems of God's providence have brought darkness to human souls. Such darkness fell upon Job, and you will find his reasonings and his perplexities recorded in that wonderful book in the Bible. But how many are weak for lack of a true philosophy of life!

What is the true philosophy of life? It is this: God is good. God is merciful. God loves all His creatures. God seeks our highest good and our supremest happiness. It is the yearning of the Divine Heart to

endure but for a moment work out for us a far more exceeding and eternal weight of glory to them who are rightly exercised thereby." Oh, don't you see it?

Where did these men get this wonderful philosophy of life, these inspired men of the Word of God? Let me tell you they never got it out of their own reason. They never got it by any process of reasoning. They got it by the revelation of God himself to His perplexed creatures.

Now, any man who seeks to depreciate the Divine Authority of that blessed Book, out of which humanity gets this Christian philosophy of life, is my enemy. He does me irreparable harm, in that he shakes the very foundations of my faith in the source of this wonderful teaching, from which comes such a philosophy as this. Oh, thank God for the blessed Bible, the Divine Book, the revelation of the Divine Will, the only place where we will find a solution of the divine mysteries, and the only place where you will find comfort in the hour of sorrow! Oh, thank God for these revelations of the philosophy of life! I covet the Christian philosophy for you, for it will make you strong when otherwise you would be weak beyond the possibility of victory over life's perplexities.

### Constant Ingathering

Rev. Dr. C. L. Goodell, of Calvary Church, New York city, received on last Sunday, one hundred and sixty-one from probation, fourteen on probation, and thirty-eight by letter. Of the large number received on probation last February less than twenty have been dropped. The congregations fill the church. One thousand of the new hymnals are in use and the new book is greatly enjoyed.